Missionary Herald

JANUARY 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Commitments in 1955

THE Society at home and abroad has large tasks before it in 1955. At the November meetings of the General Committee the Estimates of expenditure for the year were approved, and so much of our work is dependent, of course, on the financial resources being available. The amount it is proposed to spend is a record amount in the history of the Society—no less than £298,407, i.e. £26,083 more than in 1954.

Why has this increase become necessary? It has become necessary because of the rising costs at home and abroad. The present allowances paid to missionaries and the salaries paid to staff at home are quite inadequate in present conditions. They will be slightly increased. A long period of strict economy has made very urgent the renewal and repairing of property and equipment on the fields. It is proposed to allocate an additional amount of about £5,500 for this. The three houses at Gloucester Place must be further adapted for office purposes and made into a unit so that the Society has again a reasonably convenient Mission House. When considering these increases it is important to note that they are absolutely essential to the maintaining of our work at the present level. They do not permit of any expansion, any seizing of new opportunities.

The new seal of the Council for Christian Literature for Overseas Chinese

WHERE is the money to come from? Will the churches be asked for an extra £26,083? Fortunately this will not be necessary. The churches will be asked to complete the task of increasing the annual income by one-tenth. The one-tenth more campaign must be brought to a successful conclusion. In 1955 the churches will be asked to supply £4,000 more than in 1954. But the unexpected sale of a tract of land at Matadi, now no longer required for our work, has released a considerable sum of money. The whole of the amount will not be available for three years. Nor will the Society be able to use the money freely. It must be used within the Belgian currency area. But it is possible to use some of it this year. By meeting certain Congo expenses, usually met from funds in London, from this money in Congo an equivalent amount can be used elsewhere. It is proposed to meet the cost of study courses in Belgium, passages to and from Congo, car replacements in Congo, and an increased allocation to that field—in all about £22,000, the maximum amount which may be used in this way in one year.

WE have all good cause for thanksgiving that this relief has come. It is as though God Himself intervened in a time of difficulty. Negotiations for the sale of the land began about thirty years ago. On three occasions previously it was thought that the land would be sold and the money released. The sale could not, however, have come at a more opportune time. This manifestation of the providence of God should be a source of encouragement and of challenge. We cannot relax our efforts. God's work must go forward. None of us can rest content that our enterprise is maintained in its present dimensions in an age of such opportunity as ours.

IN 1955 the pioneer project in Brazil will be carried into its second stage. Rev. A. C. and Mrs. Elder have now completed their course at the language school at Campinas and are ready to begin their evangelistic work. It has been agreed that they start in the town of Ponta Grossa in the State of Parana. Until ten years ago this area was covered with virgin forest and inhabited by a few tribes of wandering Indians. Now cities are springing up rapidly. Since 1951 eight new municipalities have been created. Forest areas are being cut down and either replanted with new trees or transformed into wheat land. Most of the people find employment in the forests and the saw mills. Very little evangelistic work is being done. The prospects for effective missionary work are very good. We hope that 1955 will be a memorable year in that it marks the beginning of a successful venture of faith in our Society's history.

gift of B.M.S.
1-8-65

Congo Village Folk Now Know the B.M.S. is Not Dead

From JOHN and NORA CARRINGTON

SOME of the village folk along the Congo River were beginning to say that the B.M.S. was dead. But now they know the Society is very much alive.

Proof that the missionaries are still interested in the villages was a tour by John and Nora Carrington, of Yalemba.

Fellow missionaries asked them to make the trip, which covered the Lokele section of the mission field centred on Yakusu (see map).

A motor-boat, the *Mokili*, was put at their disposal, and as they made their journey, John Carrington kept a diary. Here are some extracts:

First Day

WE examined the Loolo schools, choosing likely boys for entrance into the Yakusu central school. One of the successful candidates was an albino lad named Etefa. He is keen to try at Yakusu, but, like all albinos, has weak eyes, and I doubt whether he will be able to get through the course.

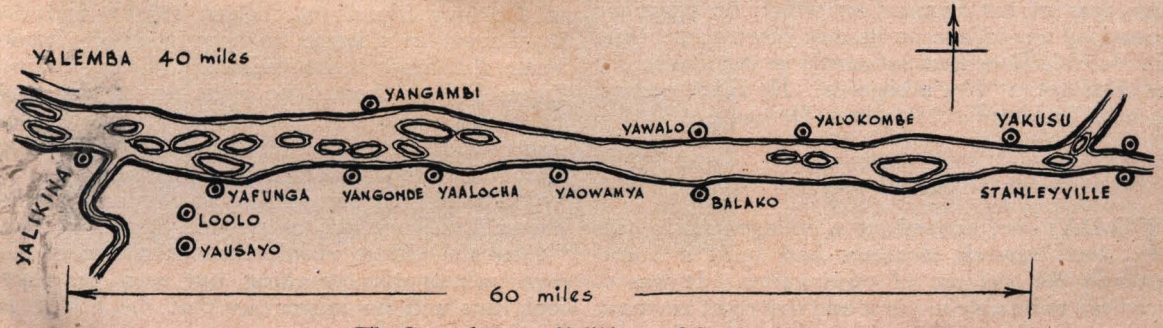
When I got back to the rest house, I found that Nora and Vee had been called by the village midwife (a girl trained at Yakusu and working alongside her Yakusu-trained nurse husband) to help with a very difficult baby case—small mother, large baby (first) and grave doubts as to whether either would stand up to the strain. But by two o'clock the mother was safely delivered and everyone was happy.

Second Day

WE arrived at Yangonde. This evening the senior pastor of our Yakusu church, who lives in this area, came to talk over journey plans. When we had decided on our plan of action he opened his heart on a matter that is worrying us all. His son, Yenga, gave the pastor a difficult time when he was at Yakusu in school (he was a thief). He had to be punished and we hoped that he had learned his lesson. He pleased us all by showing a desire to become a teacher and he did excellent work in the village near to Yakusu. We sent him and his wife to our school at Yalemba and he graduated only last year. But, after about six months of promising work alongside his father, he committed adultery. His father, an old man now (he was baptized before I was born) is broken-hearted. "The village people laugh at me," he said, "because I am a pastor of the Christian church and my children do the very things we speak of as sins."

Fourth Day

SATURDAY afternoon is holiday in Congo as elsewhere in factories and workshops. So this afternoon we went to the local oil factory, whose former European manager helped the nearby villages to put up a fine brick school-chapel. The service was crowded. After the meeting a number of village elders came around (most of them old friends of ours since our days at Yakusu) and started a theological discussion as to the way in which African people knew God before the white man arrived. "We had a name for Him," they protested. "We called Him the Rain Spirit, but we knew that all things were made by Him." They agreed with me, however, that they had no idea of God as Father, as a Friend, as Jesus Christ.



The Congo between Yalikina and Stanleyville

African infirmiers assisting at a baby clinic

Fifth Day

EACH of us went to a different village this morning. It was good to hear the drums beating up and down the river, calling folk to worship. There's a virile plainness of speech from these wooden lips that call out: Repent! Repent! Repent! like John the Baptist of old. I preached in Pastor Lititiyo's village, and if any preacher was given a thrill to help him proclaim his message, then I had it to-day. The pastor got up to say a few words before I announced the opening hymn. He had been very worried lately by folk in his area saying that B.M.S. in Yakusu is dying; that all the old missionaries had left and there is no one coming out to replace them; that the Church of Christ in the area is a thing of the past to be relegated among other old institutions that have decayed and been forgotten. "Yes," he said, "we all saw the retiring missionaries leave us one by one. Last year we sadly said good-bye to Ngesi (Mr. Ford) who has worked among us so many years; we waved our hands with tears in our eyes as the steamer on which he travelled passed by our village on its way down-river. But *did the Holy Spirit leave our country on that steamer?*" he cried out. "Not a bit of it! He is *here* among us now, looking for folk whom He can use."

Seventh Day

TO-DAY we arrived at a village where the local church members had built a house specially for the use of missionaries. It was a privilege to be able to use it and live right amongst them, even though sometimes they seemed to be too solicitous for our welfare. We were much heartened by the work here. Where, in many other villages, slackness and back-sliding are very noticeable, here at Yaalocha many former members who left for laziness and lack of interest are coming back into the church. There is a revival of real interest among the women of the village and the surrounding countryside, the centre of it being undoubtedly a small group of elderly women who told us they were in Mama Mokili's (Mrs. Millman's) class as girls. We were sorry that a hold-up in printing in London has meant that we have no Lokele New Testaments at Yakusu just now; at this village many folk asked for one.

Ninth Day

WE have come to the village of Olombo people on the north bank of the river. Here villagers are being re-organized radically by the government, who have set up co-operatives for producing and selling agricultural products (maize and peanuts). I hardly recognized the village of Yawalo when we called there in the afternoon. But our old friends of ten years ago were still there. A teacher of ours who died in Yakusu Hospital came from this village. Before he became ill he had given me a signalling horn that I carry around with me on journeys. I had it to-day and blew it in front of the audience, reminding them of the work of the man who was brought up among them and who gave me the instrument.

Tenth Day

WE moved on to the last village—Yalokombe, whose drum-name, given them by exasperated neighbours of olden times, is: "The bad spirit not born of man!" The folk live up to their name! When we climbed up the steep cliff we found that the church building was in ruins and so had to organize a gathering underneath a tree. We came away feeling very sad about the state of Christian witness. And so up-river on the last lap of our journey. Soon we had reached the end of the long island just below Yakusu and the familiar villages began to appear on the bank, while the new, white buildings of the Yakusu Leper Colony showed up right across the river on the opposite side. It was a joy to see once more the tower of the Yakusu Church showing above the palm trees on top of the bank.

"Thank you for coming to our area," said Pastor Lititiyo to us as we took leave of him. "Now the village people have seen one of our own missionaries speaking our own language and they will no longer say that the B.M.S. is dead."

HOLIDAYS ARE A BIG PROBLEM IN JAMAICA

" Holidays of the British kind are almost unknown in Jamaica," writes Leslie Larwood.

Most Jamaicans never take a holiday, except perhaps to visit relatives in country districts.

There are no seaside resorts as in England, and practically no beaches for the general public. The beaches are owned by expensive hotels and are usually closed to everyone except hotel residents.

These beaches are very lovely with their beautiful white sands and very blue sea, and are fringed with palm trees. And, of course, the water is delightfully warm for bathing. A few of the beaches are open to the public by payment and we have spent one or two happy days on them. Hotel charges are anything between ten and twenty pounds per day per person—quite beyond the pocket of a Baptist minister. The hotels cater mainly for the wealthy American tourists.

The only way for the less affluent to have a holiday is to stay with friends, and many of the country ministers give their own brethren the opportunity to spend a week or two in their manses.

For those of us who live in the heat of Kingston it is essential to get away for a short period at least into the hills during August, and we have had the privilege of spending just over a week at Springfield —a small country village nearly 2,000 feet above sea-level on the north of the island.

The church there is without a minister at present and we were invited to use the manse. I conducted the services on the Sunday, and although there is hardly a house in sight, about 400 people were in the congregation. They travel on foot from miles around, and some travel on donkeys and mules. The church and manse stand right on the hill overlooking the valley in which hundreds of acres of banana trees are growing.

The altitude enables one to take interesting walks without becoming too hot or unduly fatigued, but apart from this, there is little else to do. Such a holiday gives opportunity for reading and relaxation in a refreshing climate.

At Wathen a reception was held for M. and Mme. Disengomoka on their return from Europe. The picture on the left shows them at the Mission House, London; that on the right, at the presentation ceremony at Wathen

MORE HELP FOR CHANDRAGHONA

The establishment of a large paper mill at Chandraghona, not far from our mission hospital, has given rise to many difficulties and problems. Much more work has been thrown on the hospital staff. But those responsible for the mill have been very appreciative of services rendered and have helped the hospital in many ways. It has been recently reported that the manager of the mill has offered to provide a new engine for the hospital launch provided that the old hull can be repaired.

A scene at Chaksing near Barisal. In the foreground is a floating island on which vegetables are grown

EAST BENGAL FLOODS

The worst effects of the serious floods in East Bengal have yet to come and there will be need for widespread relief work. The officers of the Society have authorized the spending of 1,000 rupees for this purpose. Rev. E. Leslie Wenger, whose article on the serious floods in the Barisal area appeared in this magazine last November, has been assisting in the relief work in co-operation with the Church World Service.

Presenting the Christian Message to Muslims

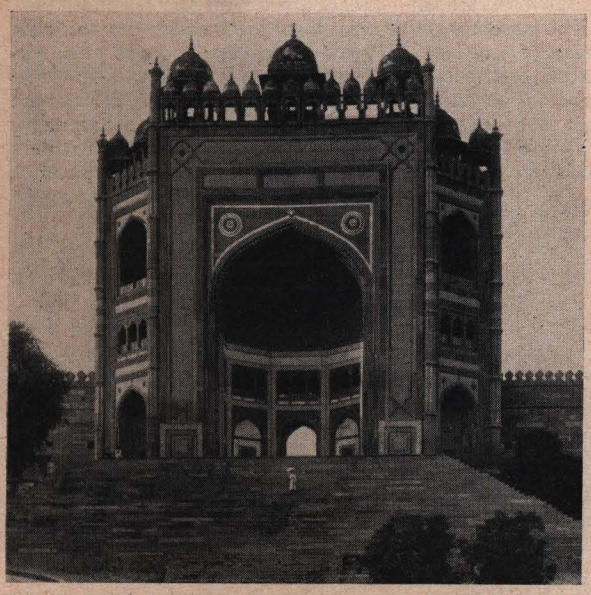
By IRENE G. WEST,

of the Henry Martyn School of Islamics, Aligarh.

AGAIN and again the question is asked, " How does one set about presenting the Christian message to a Muslim? " It is not easy to make a start until one is fully aware of the spiritual needs of the Muslim. As the Muslim himself is not necessarily conscious of them, one's job is to awaken in him a sense of need and to give him a message to meet that need.

In getting any message across to a group of people or to an individual, it is to one's advantage to begin with a point of contact, in order to gain interest right from the start. It is essential, therefore, to know something of the mind of the Muslim, his customs, religious practices and beliefs. From among these one will find many points of contact.

TAKE, for instance, the first religious duty of the Muslim—the reciting of the creed or *kalima:* " *Lā ilāha illa 'llāhu wa Muhammadu Rasulu'llah* " (There is no God but Allah, and Muhammad is the apostle of God). Every convert to Islam is expected to recite this short creed. Like all Muslims, he must say it aloud and believe it in his heart constantly. The mere fact of his saying it is supposed to mean that he is giving up all false deities.



The gateway to the Great Mosque at Fatepur Sikri, India

One will hear Muslims repeating this creed on various occasions, sometimes as if the mere repetition of it would act as a charm. One sees it written in various places, sometimes even over the frontage of Muslim shops.

Having got the Muslim to recite his creed, we can tell him that there are words in the Bible that Christians might take as a similar short creed; for do we not read in St. John's gospel, chapter 17, verse 3: " And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent " ? What is the difference ? Jesus Christ is mentioned in the place of Muhammad; but not only that. Eternal life is not just the *belief* in one God, but it is to *know* God.

DO Muslims know their God in a personal way? They are taught to say and accept the fact that Allah is like nothing that is existent, and it is blasphemy for them to inquire into the nature of their God. Muslims do not know God in the sense of their having a personal relationship with Him. How is it possible to trust an unknowable God? Does it not make men resort to superstitious practices? Is not that why men put their trust in charms?

I believe that one of the greatest needs of mankind is to have someone in whom he can put his trust. We can, to a certain extent, put our trust in one another; but at some point, being human and imperfect, we fail and prove ourselves untrustworthy. We need a God whose nature is such that we know He is perfectly worthy of our trust.

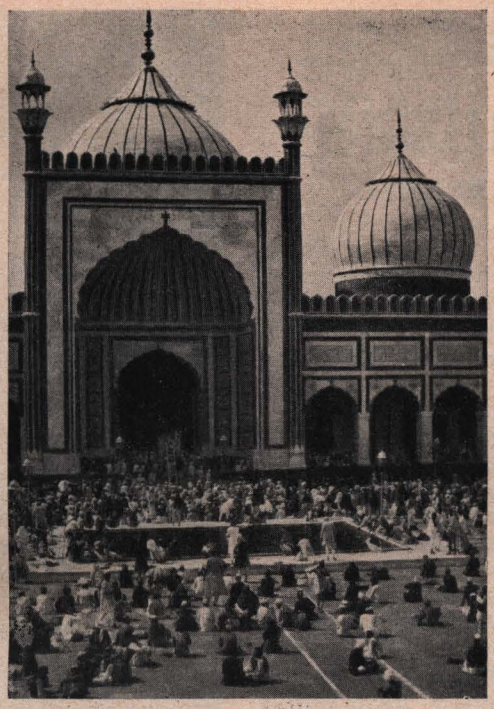
Now we are often led astray by the fact that Muslims use similar religious terms to what the Christians use, because we think that these terms bear the same connotation to the mind of the Muslim, and we fail to discover their Islamic meaning. That is why Christians are often heard to say, " There is not much difference between our two religions. We both believe in one God."

Muslims will say that they put their trust in Allah. What do they mean? Perhaps one can express it like this: " Trying not to mind if Allah does his worst " ; whereas the Christian meaning

of trust is "Expecting God to do His best"—expecting great things of God—which is a more positive attitude.

THE fact is Muslims want to know God in a personal way. That is why so many turn to mysticism and worship at the tombs of Muslim saints, seeking for a mediator through whom they might draw near to God.

On one occasion, on entering a Muslim home, I saw the woman of the house jigging a baby up and down on her knee to the rhythm of "Allah, Allah, Allah, Allah." (A common sight in a Muslim home where there is a baby.) I asked her why she was doing that, and she replied that her child might come to know Allah.



Muslims at worship

I asked her if she thought she could get to know me by merely repeating my name again and again. She smiled, realizing how absurd that would be; and I pointed out that it was just as impossible to know God by merely repeating His name.

We can speak of some of the ninety-nine names that Muslims use for Allah—*Al Rahmān* (the Compassionate); *Al Rahim* (the Merciful); *Al Ghāfir* (the Forgiver); *Al Wudūd* (the Loving); beautiful names indeed. And we, too, as Christians, know God by these names, but just by repeating them again and again it would be impossible for us to come to know God.

WE know what love and mercy are in a human being; but because human beings are weak and sinful, we know that neither do these qualities appear in human beings in all their fulness, nor is our understanding of them complete. Until we see these qualities in a sinless person, we shall never know what God's perfect love or mercy are like.

We may remind the Muslim that he, too, is taught to believe that Jesus is without sin. We may suggest to him that if he were to read the gospels then he, too, might find those qualities in Jesus in all their fulness. Only, however, by knowing Jesus as one who is living to-day could he come to know what the love, the mercy and the forgiveness of God are like by personal experience.

It is our privilege to introduce the Muslim to Jesus Christ, Who came as a perfect expression of God. It is our joy to show the Muslim that it is possible to know God in a personal way in Jesus Christ, as one Who is perfectly worthy of our trust, because His love is unchangeable.

Miss Amy Bean

NEW RECRUITS

Miss Amy Bean, a member of the church at Hartlepool, after training as a teacher, and a course at Carey Hall, left last October for Yakusu for educational and evangelistic work, having passed the Belgian examinations.

Miss Beryl Grindley, S.R.N., S.C.M., a member of the Chester Road Church, Birmingham, after hospital training and a course at Carey Hall, will leave this month for Delhi for language study before taking up her work as a nursing sister.

Miss Beryl Grindley

The Success of a Failure

By STANLEY G. BROWNE

[*Dr. Stanley Browne, in charge of the hospital at Yakusu, and in charge of the station, too, here tells of the remarkable Christian witness on a plantation of a former student of the hospital. As a student he failed; as a Christian witness . . . Well, read for yourself.*]

I'M not saying that all our black sheep turn out white eventually: they don't; and I hope that no one will assume that all our geese are swans—most of them remain unmistakably geese. But it *is* true that many students who leave because of moral or intellectual shortcomings do ultimately make good, and surprise us and others by the quality of their service for the Master. Some of them make up in care and kindliness what they lack in medical knowledge; others, having fallen by the wayside, pick themselves up and in their turn prove of spiritual strength to the wayward and the stumbling. Although on several counts they may have failed to reach the minimal standards we impose, yet their subsequent lives show that they have indeed been in contact with the Christ and have learned of Him.

OF such is Isamaele. Not much to look at, I grant you: a thin, spindly-legged youth, with a naïve smile, an unprepossessing stance, and a host of annoying mannerisms. He did not shine as a student. He became ill, at a most propitious moment for him, just before his third-year examinations, which he did not take; he then dismissed himself.

We lost touch with him for a while, and next heard of him at a plantation some sixty miles away, combining the tasks of a medical helper and an evangelist, and performing both tasks with acceptance. He left, and was engaged in a similar capacity at another plantation. Here once again he awakened to his medical and spiritual responsibilities, for we heard of him trying to recommence a Christian witness among the workpeople and their families. No teacher?—he would become their unofficial teacher-evangelist in his spare time. No House of God?—what's wrong with meeting in the hospital, or in an abandoned carpenters' shop? He made lists of those who were in Christian fellowship, those who had lapsed, those who were interested, and those who wished to learn to read the New Testament.

Schoolboys at physica

Folk walked three miles of a Sunday to worship God, and began daily prayers in their houses.

ENEMIES of evangelical Christianity made things difficult for him, and he was transferred to another plantation, where he straightway began the same procedure. We are now told that his medical care for the workpeople is of such a standard—our erstwhile failure!—that his spiritual ministrations will not again be interfered with. On Whit-Monday morning, at seven o'clock, making an unannounced call at his dispensary, I found him in the midst of a group of thirty people, studying the Word of God; six were church members in good standing, four were lapsed members, nine were inquirers. He had finished his early morning clinic, and sick folk had not yet gathered for the nine o'clock clinic, so he was filling in the moments profitably.

in Belgian Congo

I HAD a word with this group, encouraging them to read the Word of God, and to pray believingly for themselves and their needy fellows. It may well be that God is calling us to examine afresh our methods of evangelism in these districts. Teacher-evangelists are not as numerous as of yore, and many villages now have none; the indigenous folk seem content with their heathen darkness, and, in spite of much prayer and journeyings oft, have failed to respond to the Gospel appeal. May it not be possible to concentrate by means of lay Christian "cells", on workmen in the rubber and palm oil and coffee plantations, and their families, and thus inspire those who, returning to their villages on completion of their term of contracted service, will take the Good News of Christ with them, as laymen, with no axe to grind or financial reward to seek, but constrained by the love of Christ?

Husband and Wife Reunited

By MAY CARBERY

[*Miss Carbery, of San Salvador, now home on furlough, tells how a church member who had deserted his wife and children and was talking about divorce, was won back. In the chapel husband and wife joined hands and were reconciled.*]

A CHRISTIAN man had been ill for a long time, and his wife, also a church member, had nursed him faithfully. When he recovered he decided to go back to his own village a little distance away. It is a village nominally Catholic, with no resident evangelist, and noted for drinking, dancing and witchcraft. He did not tell his wife of his intention, but just went off and started building, then sent for her. She, having a family of five children all in school and Sunday school, refused to go, and now, at the end of a year, the man was saying he wanted a divorce, thinking thereby to force her to return to him. All attempts to make the man see reason had been in vain. He was quite obviously in the wrong, but also the woman's place was with her husband.

WE called in the evangelist and his wife, and the deacons, and the man and his wife, and tried all we could of persuasion, but he seemed immovable. But after we had pleaded for the children and painted the possible effect on his family within the next few years, he gave in and agreed to come back to his family. Thereupon one of the elders got up and led them both to the aisle to shake hands (it would have been bad manners for them to embrace in public), and we sealed it with prayer. The same evening and on the following morning it was a great pleasure to see them together with their lovely young family and the children's obvious delight to have him back. Why did he do this? Nobody knows, least of all himself. Perhaps it was a swing-back to the old half-forgotten days when no man was safe except on his own terrain, and illness was the work of an enemy, who was supposed to have bewitched the sufferer? Perhaps it was no more than the feeling that we all get when we are ill in a strange place—"If only I could get home it would be all right!" Since we cannot fully understand we cannot blame, and may only be thankful when faith triumphs over these difficulties.

Dedication of Training Class Hostel at Cuttack

By DOROTHY F. WELLER

WORKMEN, ladders, bags of cement, stones, rubble, scaffolding—one wondered whether this new Training Class Hostel at Buckley House Mission School would be ready for the opening day.

About eight years ago it was decided to demolish what was then an old thatched bungalow called "Ball Cottage." This had been used for many years as the Training Class Hostel of the above school. The place was riddled with white ants and there was a danger of the walls collapsing. Plans were sent to Government in 1946 and the foundations were laid in 1950. For various reasons the work was held up for a considerable time, but as soon as the Government grant was received in 1953 work was resumed. It is a well-planned Hostel with good ventilated dormitories, equipped with a Matron's room, common room, wide verandas on three sides of the building, and a large quadrangle for garden plots for the students, with space provided for a vegetable garden near by. Modern sanitary arrangements are being installed. This building will also be used for the senior High School girls and for any women students who in the future may wish to come to Cuttack for training at the Theological School. There is accommodation for fifty students.

THE builders' paraphernalia removed, all was ready for the day when about ninety people, including present and past students, members of the Staff, representatives of the Christian Community and Missionaries assembled in one of the large dormitories which was very prettily decorated with plants and flowers for the Dedication Service. This was conducted by Miss Vera Pike. Miss Hiranmoyi Mahanty, a former Training Class teacher for twenty-two years, spoke on the work of the past years. Many years ago Miss Wigner had named the old building *adarsi ghruha* (ideal hostel). Miss Mahanty voiced the hope and prayer of those present that this new building would indeed be an ideal place where students would be trained in those things which help to mould their characters, and that from this building there would go forth a steady stream of trained teachers who had dedicated themselves to the task of Christian education. Two of the students read selected Scripture passages, and Miss Subarna Sahu led in prayer. After this Rev. Benjamin Pradhan, quoting from the Book of Revelation and the Epistles, showed us that God's act of creation was progressive. In this act He needs men as His fellow-workers. If we co-operate with Him He will make all things new. As Christians we were called upon to build, not with broken bricks and mortar, but a building of human character. If our lives were built on the solid foundation of faith in Jesus Christ we would be instrumental in building the lives of others according to the pattern of our Lord. A special hymn written by Mrs. Benjamin Pradhan was sung by some of the students, and Rev. Debendra Naik, Pastor of the Cuttack Oriya church, closed the service with prayer.

Indian children are as curious as children anywhere else

AFTER the service of dedication we all sat down to a curry and rice feast. Many of the old students, who had been invited for the service, spent the rest of the day on the compound and entered into all the enjoyment of the sports and games. In the afternoon Miss Mahanty gave away the prizes. This very happy and long anticipated day came to a close and we went away with new hopes and eager anticipations that the new Hostel, thus dedicated to God, would be used by Him as an ideal place of training and service for His Kingdom.

Christian Hope and Christian Mission

A REPORT ON EVANSTON

By VICTOR E. W. HAYWARD

LIFE, as we all know, is full of problems and difficulties. Wisdom is often ultimately found in discovering how to live with our problems rather than in discovering how to solve them. It is quite evident that God does not mean us to live without the things that challenge us, make us grow, and teach us the need and joy of co-operation. But He does mean us to have the comfort and strength of hope. Can we face this New Year with any real assurance that it is to be different from the last? Whatever may be our human anticipations for 1955, as Christians we should be held by that Hope which is vast and wonderful enough not only to fill the future, but to transform the present. Our Hope is Christ.

No more inspiring or relevant theme could have been chosen for the Second Assembly of the World Council of Churches, meeting at Evanston last year, than " Christ—the Hope of the World ". It was a subject which demanded the best thinking that could be brought to its study, and influenced the Assembly's notable findings on all the great issues there discussed.

THIRTY theologians, from many different parts of the world and many different communions of the Church, spent three years in preparing a report on Christian Hope. These included men like Karl Barth, C. H. Dodd, Reinhold Niebuhr, D. T. Niles and Georges Florovsky. Much time at Evanston was devoted both in groups and in plenary sessions to consideration of this report. In a statement adopted by the Assembly commending it to the churches for their study, prayer and encouragement, Evanston delegates declared: " It indicates the direction in which we must all move: away from ourselves towards Christ, our only hope, away from human desires, doctrines and ideologies towards the Word of God which alone has eternal authority and power, away from the godless self-centredness of this world towards the kingdom of Christ." They pointed out that " the note of joyous affirmation and radiant expectancy which should mark a statement of the Christian hope does not sufficiently illuminate the Report "; they drew attention to certain important omissions, and stated some of the difficulties which remain for further consideration. It is none the less earnestly to be desired that our churches will, in fact, give serious study to what Evanston had to say about Christian Hope.

IT may fairly be asked in what ways Evanston itself proved to be " a sign of hope "—a sign, that is to say, not of human achievement, but of the working of God's Spirit. Although Evanston of course could not repeat the thrill of the First Assembly which formally inaugurated the World Council of Churches, in many ways it marked real progress beyond the point that had been reached at Amsterdam in 1948. Last year's Assembly got off to a quick start in realizing the unity of a fellowship which transcended all the deep differences represented by its delegates and consultants. Whereas at Amsterdam there had been a natural fear of saying anything which might prove inadvisable or divisive, at Evanston it was obvious that no one who spoke was inhibited from frank and powerful utterance from the depths of the heart.

Within the constitutional terms of reference, many solid results were achieved at Evanston. The difficulties of truly ecumenical discussion were indeed often illustrated, but the tremendous possibilities of ecumenical debate and pronouncement were even more impressively demonstrated. Important adjustments were made in the working set-up of the World Council of Churches, and from all sides came evidence that through its instrumentality the Ecumenical Movement continues a steady advance.

PERHAPS nothing was more impressive than the way in which speakers from Asian and African churches showed that they were now taking their place in ecumenical counsels on truly equal terms with Western delegates. Although, as was natural in America, Westerners were in a large majority, it became obvious that the World Council of Churches was not just a forum for expression of Western beliefs and attitudes. One of the most moving events of the Assembly occurred when Bishop Peter of Hungary publicly announced that his delegation would vote in favour of the report on " The Responsible Society in a World

Perspective". A similar moment came when delegates of the Dutch Reformed Church of South Africa stated that they could not vote against the report on "The Church amid Racial and Ethnic Tensions", in spite of the differing theological standpoint of their own church on these burning issues. Surely it was Christ Who thus showed His reconciling power, demonstrating the unity He brings, and the hope which He alone affords.

AT the memorable "Festival of Faith" at Soldier's Field, Chicago, which signalized the opening of the Evanston Assembly, some 125,000 persons participated in what was in fact a preaching to the world of Christ as its only Hope. All the aids of modern art and American technology were called into play as the drama of creation, redemption and consummation was reverently presented through music, dancing and key sentences from Scripture. This not only set the Assembly's deliberations within their true context—it was also an event fulfilling the Church's mission.

Soldier's Field was a symbol of the meaning of Evanston. Again and again the various reports of the Assembly recognized that Christ is not only the Hope of Christians, or of the Churches, but also the Hope of the World. This Christian Hope necessitates World Mission, and the churches must turn outwards to their task. As was pointed out at Evanston: "The real battles of the faith to-day are being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the Press, radio and television, in the relationship of nations." Every Christian is committed through his or her baptism to the task of witnessing in word and deed to Christ as the world's Hope. Nothing can make this more truly a *New* Year for you than a deepened committal to your share in the Mission, wherever from Monday to Saturday you stand at the frontiers between the Church and the world.

On to the Jubilee

A NEW YEAR'S MESSAGE

From the President and Secretaries of the Baptist World Alliance

THE past fifty years have brought a thrill of gratitude to our Baptist people all over the world. Those years have seen our Baptist witness survive the shock of world catastrophe, until to-day our world-wide fellowship links by the ties of comradeship a multitude three times as numerous as were our Baptist forces when the Alliance was born in 1905. What trials and tribulations those years have brought—and what glorious conquests in the name of Christ! In our Conventions and Unions at home, on our far-flung mission fields across the oceans, God has blessed us beyond our deserving, and our first duty as 1955 dawns is to praise His glorious Name.

Millions of eyes will turn toward London in July, 1955. In a multitude of tongues prayers will rise to God that we may more faithfully fulfil His purpose in commending the Gospel of our Saviour. We shall honour those whose devotion has spread our fellowship to the far corners of the earth. We shall in humility seek to yield ourselves more fully to Christ's service. It is the prayer of those of us who serve the Alliance that God may richly bless all our people, and especially those to whom the years have brought trial and suffering. We are all one in Him, linked by cords of love, seeking nothing better than in our worship and witness to honour our Saviour who has brought us hope and joy. May God bless you all, in the heart, in the home, and in the churches where as a world-fellowship we seek the guidance of the Holy Spirit in the cause of Christ and His Kingdom.

The new church at Kibentele, about which there will be an article in the February HERALD

F. TOWNLEY LORD, *President.*

ARNOLD T. OHRN, *General Secretary.*

WALTER O. LEWIS, *Associate Secretary.*

JOEL SORENSON, *Youth Secretary.*

THROUGH CHINESE COMMUNIST EYES

In the periodical *Hsieh Chin*, published monthly by the National Christian Council of China, there was recently an article on a pioneer German missionary, Gutzlaff, written by Tang Ying. The Editor introduced the article with these words : " Western imperial nations in the first part of the nineteenth century directed their aggression against the East, and especially against Old China. Besides sending their navies to protect the traffic in opium, they also sent missionaries to penetrate into China, and there carry on their criminal activities. Among these we already know about the Britisher, Morrison, the American's Bridgman, Peh-chia and others, but there are others that we know less about, and this man Gutzlaff is one of them.

" Gutzlaff was on the one hand an imperialistic official, and on the other wore the garment of a missionary, and sent many assistants into the interior to complete the work which he had begun. He had great influence in Christian circles.

" The present article gives a chronological account of his work, and outlines the scope of his criminal activities, dividing the time into appropriate periods. The material is mostly based upon his diary."

This is an example of the distortion of history so familiar in Communist propaganda. One has to remember that through the press the people of China, including, of course, the Christians, are all the time under the influence of such ideas.

CRIME WAVE IN TRINIDAD

A crime wave recently added to the difficulties of missionaries in Trinidad.

Murders were weekly occurrences. A C.I.D. man from the United Kingdom was called to help the local police.

And, just when churches needed their maximum strength, trouble broke out among the native Baptist pastors.

At one moment they were on the verge of leaving the Union.

" Their grievance was a financial one, involving their allowances but it had serious effects on the spiritual side of the work," writes Sydney Poupard. " Now, I am glad to say, the situation has improved and, at our last Union, a spirit of relief and joy marked the meeting. We all stood to sing the Doxology."

Another bright spot in the situation is the continued success of a crusade in which ministers and laymen of ten or more denominations have joined.

Following the good results obtained by the crusaders at Port of Spain, thousands attended their meetings at San Fernando. " Specially trained counsellors dealt with the inquirers and converts were enrolled in a Bible correspondence course on the Gospel of St. John. Several hundreds of decisions were made and many were led to a re-dedication of their lives," Mr. Poupard reports.

MR. MIDDLEBROOK'S INDIA TOUR

The first four days of January will be spent in Balangir, that important centre for evangelism in the province of Orissa. From Balangir, on the 5th January, Mr. Middlebrook will travel by Land Rover to Udayagiri in the Kond Hills, where he will see the Moorshead Memorial Hospital. He will spend four days in this area seeing all aspects of the work. From Udayagiri he will travel to Cuttack, the capital, by way of Berhampur and Gopalpur. From Cuttack he will go out to Puri and Bhubaneswar and will probably be able to attend some of the meetings of the Utkal (Orissa) Central Church Council and its committees. On the 18th January he returns to Calcutta in time for the committee meetings of the Bengal Baptist Union. From the 21st to 28th January he will be visiting Gaya, Patna, Allahabad and Etah. At Allahabad he will see the agricultural institute, and at Etah he will have contact with the India Village Service in which Dr. Rutherford is making such a fine contribution. At the end of the month he will pass on to Delhi, from where he can begin a tour of the North India stations.

CONGO LEADER DROWNED

The Church on the Congo has lost one of its finest leaders in a tragic accident.

Mr. Letat Paulo was a Yakusu man, but when his family became Christians they were turned out of their village. They formed a new community and called it the B.M.S. Village.

In time Mr. Paulo became a church overseer and the church at his old village, Yakusu, was placed in his care. As Yakusu had a reputation for being unresponsive, this was a difficult task. But he worked so well that the missionaries at the Yakusu station began to have new hopes for the village.

Recently Mr. Paulo went to the funeral of a relative, the youngest child of the Christian chief of the village of Yalikina.

Fifty years ago the sudden death of a chief's child would have meant the killing of one or two slaves. But the teaching of the Church has brought about great changes in many parts of the Congo. The bereaved chief was trained at Yakusu as an infirmier, and at the funeral he said that in his sorrow the Bible was his strength. And Mr. Paulo told the family that, as Christians, death should not bring them sorrow at all.

On the way back to Yakusu, Mr. Paulo took the tiller of a motor-boat. He suddenly fell backwards over the gunwale and was drowned.

By trade Mr. Paulo was a carpenter. One of his last jobs was to make some trays to be used when the Holy Communion is celebrated at a lepers' church at Yalisombo.

Lepers Give Thanks

By MAISIE CHAPLIN

WE had a very interesting service in the church at Pimu recently when a couple from the leper colony came to give thanks to God for cleansing. Their cleansing was two-fold. When the couple first came to Njingo (which means hope) both of them were lepers, non-Christians, and had only had a so-called village marriage. While receiving treatment they learned to love Jesus as their Saviour; they learned to walk in His way, and after attending the inquirers' classes they were ready for baptism and church membership. Just before baptism they were married in the truly Christian sense and dedicated their lives to God. Let me pause a minute to explain the marriage situation here among our Ngombe people. In their usual village life the Ngombes are very lax about marriage. Their marriage (so called) is very unstable and poor. Therefore when a couple decide to follow the way of Salvation and are ready for baptism one thing they do is to put their marriage straight in the sight of God and have a proper ceremony and settlement of the marriage dowry. This couple of whom I have written recently had a baby, and just before leaving Njingo for home they dedicated their baby to God. They have gone home apparently cured and also healed in spirit. It is early yet to say whether their cure will be a lasting one; but what a joy it is to be able to give these people stricken with leprosy such hope where once they had only despair and darkness.

FOR YOUR BOOKSHELF

The Meaning of Unity:

By Anthony Hanson, D.D.

Highway Press. 6s. od.

DR. HANSON is an Anglican, if it is now correct so to call a minister of the Church of South India, and he writes primarily for Anglicans. But there is very little in this book with which Baptists would quarrel. It is eminently fair. After a preliminary chapter on the Church in the Old Testament, he discusses the idea of the unity of the Church as revealed in the first three Gospels, the Letters of Paul and the Johannine writings. Then he essays to relate his findings to the situation to-day. Dr. Hanson, of course, is handicapped by the size of the book, but he seems to oversimplify the issues. One is somewhat disturbed by his definition of the Church as consisting of all baptized Christians, with no reference to that faith relation with the Lord Jesus Christ which is essential. Nevertheless, it is a book which can be recommended for study in discussion groups and classes as well as for general reading. At the end of it Dr. Hanson makes three practical suggestions to his readers: "1. You can continue to support the missionary work of the church; 2. You can study and follow with your interest and prayers what is happening in South India and in all other places where such schemes of reunion are being seriously considered; 3. You can try to apply the experience of unity abroad to your situation at home.... Every member of the Church of England can materially contribute towards the reunion of the 'churches' in his country by a genuine comprehension of the issues involved, by a steady pressure to keep the question of reunion in the foreground, and by an intensive effort to prod into awareness those many members of our communion who are still blissfully unconscious of the scandal of our divisions."

The Christians' God:

By Stephen Neill

U.S.C.L. 2s. od.

THIS is the first of the series of World Christian Books, a series to be published by the United Society for Christian Literature, and sponsored by the International Missionary Council.

The author discusses in a simple and lucid style the Christian doctrine of God under the headings of Life, Light, Love and Spirit. A final chapter deals with the Doctrine of the Trinity. While all will benefit from the reading of it, the book should prove most useful to young church members, and might well be used for group study and discussion.

Tyndale Echoes:

By Dr. Richard Glover

J. W. Arrowsmith, Ltd. 5s. od.

MISS DOROTHY GLOVER has had published this little volume of extracts from the prayers and sermons of her father, the first minister of the Tyndale Church, Bristol, which he served for forty years. Many who remember Dr. Glover or know of his reputation will be glad to have these echoes of his utterances.

Cover Picture:—China: Waiting their turn in the barber's shop

Fellowship in Prayer

Based on the Prayer Calendar

January 2–8.—THE CHURCH.—In the first week of the year let us remember first the churches of Britain and their work. Here, too, the Gospel must be preached, for only a minority of British people are fully committed Christians. The influence of the Gospel must be brought to bear on social and political questions. Then let us pray for the " younger " churches and their leaders. Finally let us give thanks for the World Council of Churches and its growing usefulness.

January 9–15.—ANGOLA, SAN SALVADOR AND BEMBE.—The situation in Portuguese Congo is different from that in Belgian Congo. There is not the same government support for medical and educational work. The colony is not so prosperous. Many able-bodied men leave to find well-paid employment in Belgian Congo. Their absence gives rise to many moral and social problems, making more important the work among women and girls. Remember this week the work at San Salvador, the oldest B.M.S. station in Congo, with its church and evangelistic work, its hospital and the institute for training pastors and teachers at Calambata. Pray, too, for the work at Bembe—pastoral, evangelistic and medical.

January 16–22.—QUIBOCOLO, AMBRIZETE AND QUIMPONDO.—The response in the Quibocolo area has been most encouraging. Remember the work of the dispensary as well as the church, evangelistic and educational work. For the work at Ambrizete and Quimpondo the Canadian Baptists accept financial responsibility, but our missionaries staff the stations. Pray for them and for their Congolese colleagues.

January 23–29.—LÉOPOLDVILLE.—This great modern city of so recent growth stands greatly in need of our prayers. For so many of its African inhabitants city life is strange and many fall to the temptations which abound. Remember the work of our churches in the city and the evangelistic and educational work supervised by our missionaries. Pray especially for church members from the villages who have settled in the city.

January 29–February 5.—LÉOPOLDVILLE.—Remember our missionaries engaged in administrative work at the headquarters of the B.M.S. Pray for the Congo Protestant Council and the two other societies working in the city—the American Baptist Foreign Missionary Society and the Salvation Army.

MISSIONARY RECORD

Arrivals

31st October, Miss E. K. Hope, from Patna ; Rev. D. S. and Mrs. Wells, from Calcutta.
1st November, Mrs. L. J. Taylor, from Léopoldville.
4th November, Miss L. W. Jenks, from Thysville.
5th November, Dr. and Mrs. S. L. Henderson Smith and children, from Pimu.
6th November, Rev. C. R. Weller, from Colombo.
13th November, Miss K. M. Lewis and Miss D. A. Humphreys, from Palwal ; Miss J. H. Delmore, from Barisal.
19th November, Miss M. Starke, from Rangamati ; Dr. and Mrs. D. S. McLaren and children, from Udayagiri.

Departures

28th October, Rev. G. R. C. and Mrs. Allen, for Upoto.
1st November, Rev. A. E. and Mrs. Sewell, for Stanleyville.
2nd November, Miss G. Brongers (from Antwerp), for Belgian Congo.
12th November, Miss J. E. Blackaby, for Colombo.
26th November, Rev. L. H. and Mrs. Moore and children, for Léopoldville.

Births

7th October, at Bembe, to Senhor and Senhora A. Ferreira, a son, Daniel.
22nd October, at Shillong, to Rev. S. and Mrs. Mudd, a daughter, Margaret Anne.
9th November, at Kingston, Jamaica, to Rev. D. W. F. and Mrs. Jelleyman, a son.
19th November, at Udayagiri, to Rev. M. L. and Mrs. Brand, twin sons, John Douglas and Gordon Peter.

ACKNOWLEDGMENTS

(To 24th November, 1954)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund: M.C.J., £10 ; Anon, In Memory of Harold Bodey, £1 ; Anon., £5 ; Anon., Church Road, Acton, 2s. 6d. ; A.U.S., £1 1s. 11d. ; Anon., 2s. 6d. ; J.W.D.A., £1 ; " Battle," £10 ; Anon, 15s. ; In affectionate remembrance of the late Mrs. H. A. Parsons (Cambridge), £1.

Medical Fund: Anon, 5s. ; H.C.K., £2 ; Anon., 15s. ; J.F.G. (for the work of Leprosy), 5s.

Gift and Self-Denial Week: " 883," £1 ; A.G.G., £1 ; Anon., £1 ; Anon., 10s. ; Anon., £2 ; Anon., 2s. ; Anon., 10s. ; Anon., 10s. ; An Elderly Lady, 10s. ; Anon., £1.

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BAPTIST DEACONESSES

by

DORIS M. ROSE, M.B.E.

THE author has written this account of the history of the deaconesses and their work out of her long experience as their Organizing Secretary. In it she has made a contribution to social and religious history and, in particular, to the history of the Baptist denomination. Her book will be welcomed by all who are interested in the question of the service and status of women in the churches.

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Missionary Herald

FEBRUARY 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Baptists Throughout the World

THE first Sunday in February is the day when Baptists throughout the world remember the Baptist World Alliance and its activities. British Baptists have had the Alliance very much in mind in recent months. They have read with great interest the reports in *The Baptist Times*, contributed by the President, Rev. Dr. F. Townley Lord, describing his visits to the Baptists of Australia and New Zealand. They are proud of the contribution he has made as an ambassador of goodwill during his term of office. Then, they know that in July the Jubilee Congress will be held in London, and they hope to welcome the many delegates who will come from overseas.

Dr. F. Townley Lord, President of the Baptist World Alliance

WHAT a great family the Baptists now are ! The awareness of belonging to one family is growing, and co-operation between Baptist bodies of different countries is increasing. British Baptists have many contacts with Continental Baptists, American Baptists, Commonwealth Baptists and Baptists from those countries where the B.M.S. is at work. It is to be regretted that political considerations make it difficult for friendship, understanding and fellowship to develop naturally and freely with the great Baptist communities of the U.S.S.R. and of certain other Continental states, and that there is no intercourse with the many Baptists of China.

THE amount of missionary work undertaken by Baptists of the world is astonishing. It is sometimes held to be unfortunate that the B.M.S. has no work among Jews. But Baptists are in Israel and in the surrounding "Bible" lands of Syria, the Lebanon and Arabia. B.M.S. work in Africa is now limited to the great Congo field, but there are American Baptists in Nigeria, Liberia, the Gold Coast, the Ivory Coast, Ethiopia, Eritrea, the Cameroons, French Equatorial Africa, Nyasaland, and the Union of South Africa ; and Scandinavian Baptists work in Northern Rhodesia. The South African Baptists, of course, have their own missionary work within their own country and in Rhodesia. In Congo there are American, Australian, Danish, Swedish, Norwegian and Canadian Baptists as well as the B.M.S. There are Baptist missionaries busy in the Far East in Japan, Formosa, Malaya, Thailand and the Philippines. And in South America Baptist missionaries are spreading the faith with amazing rapidity. The story of Baptist missionary enterprise is worth telling, but it would fill many volumes.

A large proportion of it is undertaken by the Americans with energy, efficiency and skill as well as evangelical passion. The two greatest Societies in the U.S.A. are the Southern Baptist Convention Foreign Mission Board and the American Baptist Foreign Missionary Society. But there are at least eight other considerable societies as well as many smaller ones. It was interest in foreign missions which led to organization and unity among American Baptists even as the B.M.S. drew together the Baptists of Britain before there was any effective national union.

IT is to be hoped that at the Jubilee Congress Baptists will let the world know quite clearly the principles for which they stand. They have a great contribution to make to the life and thought of the whole Church. For what do Baptists stand? For believers' baptism, of course, for that is implied in their name. But this practice springs from a belief, a belief that the Church is the fellowship of believing people. And associated with this belief is the conviction that every man must himself be in a faith-relation with God in Christ. Baptists hold that religious experience is primary and ritual or ceremony secondary. They believe in freedom and have struggled and suffered in its cause. But they have done so because they believe that God's grace is free.

It is from this central belief in the freedom of God that our other Baptist principles spring, and to this belief we must bear faithful testimony. We shall then be able to give guidance to a world which desires freedom but does not understand it, and we may be able to save the churches as they seek unity from binding fresh fetters on us all.

Kibentele: A Congo Mission Station

By A. A. LAMBOURNE

A LITTLE over thirty years ago, the need was felt for a third Mission Station in the Wathen district. Wathen itself was on the northern fringe of the region in the Lower Congo for which the B.M.S. is responsible. Thysville had been occupied in the middle of the area, mainly to deal with the urban population in that rapidly developing railway and commercial centre, and the adjoining centres of Marechal and Cattier. But to the south of Thysville, the region stretched right away to the Portuguese border of Angola and the occupation of the territory was far from complete. The missionaries from Wathen or Thysville had to march long distances to reach the villages south of the Matadi–Léopoldville line, and adequate supervision of the school and evangelistic work was difficult, and very costly in time, physical effort and money. Therefore it was decided to establish a third station to serve this southern area of the Wathen district: and the plan was to restrict the activities of this new station to itineration, evangelistic and church work.

The out-patient dispensary

A MAGNIFICENT site was chosen ten miles south of Moerbeke Railway Station, and near the village of Ndembo. It consisted of a high and wide plateau, cut through on its southern side by a deep ravine, in which there were springs feeding a small stream. The ravine was included in the concession obtained from the Government, thus ensuring a perpetual supply of water. Careful planning on the site resulted in good roads being driven through and these were marked out with palm trees, and ample space was provided for future development. Messrs. Frame and Guyton were responsible for the initial buildings: they built small dwelling houses and other erections with bricks made and burnt on the site itself. At the same time they carried on a full missionary programme, and by services, church oversight, and constant itinerations, more completely occupied the region for which the station was founded. The new station was called Kibentele in memory of Dr. Holman Bentley; a bronze plaque in the church, given by Mrs. Bentley and family, records this fact.

After a service at the Kibentele Church

IN practice, it was found impossible to restrict the station work at Kibentele to evangelism. Quite early on it was found necessary to commence medical work: in the same way it was imperative

to provide for school work. And so Kibentele in comparatively a short space of time provided the three inseparable ingredients of preaching, teaching and healing.

To-day, Kibentele is a completely equipped Mission Station. There are bungalows for two married couples, and another for the single women missionaries. A boarding school accommodates 100 boys and 30 girls. The new school itself was built and completed by the late Mr. Ernest Mitchell in 1952. The boarding school receives children who have received their elementary training in the village and regional schools: and on entering the Station School are expected to stay for three or four years. After serving for one year as pupil teachers in the village schools, they may pass on to Wathen or Kimpese for specialized training as teachers, artisans or dispensers.

Medical work is carried on in a well-equipped hospital, which includes maternity wards and a separate out-patient dispensary. A leper camp is situated on the southern side of the ravine and caters for twenty-three lepers. Both the School and Medical work are partly subsidized by the State. Running water on the station has been installed from the springs in the ravine. The latest addition to the station's activities is the Bible School, which receives and trains students from the other two stations of the unit—Wathen and Thysville.

MENTION must be made of the beautiful little church, designed and built by the late Mr. Mitchell, which was opened for worship last December. The church is in daily use for prayers, and on Sundays is filled to capacity. On the first Sunday of the month when the Lord's Supper is observed, the accommodation is quite inadequate: particularly is this so when the two half-yearly "Matondo" or Thanksgiving Meetings are held, when folk come up to the station from the various districts.

A missionary's bungalow

Kibentele station is responsible for an area of nearly 2,500 square miles, and the territory is divided up into twelve districts. Motor roads serve most of the region, but many of the villages are in the hinterland, and can only be reached on foot. Each district is in charge of a senior deacon, who has the oversight of the church and school work. Monthly church meetings are held in each district, when candidates for baptism are considered, cases requiring discipline are dealt with, and the restoration of lapsed members decided upon if they have shown fruit worthy of repentance. Each district aims to be self-supporting, and every month the senior deacons come up to the station with the church members' contributions, and then return to their districts with the salaries of the pastors and teachers.

AT Moerbeke, where the Sugar Company has its plantations, and at Lukala, where the Cement Company is situated, the work of the Mission is of an urban character. These companies help the Mission's work by providing school buildings and by contributing to the salaries of *moniteurs*. Last year the Sugar Company placed yet another building at the disposal of the Mission after adapting it for school work.

Once a year a Deacons' Retreat is held for selected delegates of the three stations of the unit. This is combined with a Church Council, which makes recommendations concerning Church policy and educational work for the whole area. When the Retreat is over, all the Kibentele deacons are called up to the station to be informed of the findings of the Church Council, and to have passed on to them something of the inspiration of the retreat.

This is rather a factual account of the origin and the working of an ordinary mission station. But enough has been written to suggest to supporters of the B.M.S. subjects for their prayerful co-operation. The church members, the new converts, the pastors, teachers and deacons, the inquirers in their classes, the boys and girls in the schools, the patients in the hospital, the mothers and their babies in the maternity wards, the lepers in their camp, all stand in need of prayerful intercession. And the missionaries ask that they, too, may be remembered at the Throne of the Heavenly Grace.

5,000 BELIEVERS RELY ON LAY PREACHERS

When the Church begins to spread in mission lands, the lay preacher becomes as important as in Britain, if not more so.

In the Kond Hills of India there are fifty-nine churches and more than 5,000 believers. It is impossible for the missionaries to minister continuously to these people or even to keep in constant touch with them.

But, happily, there is a fine band of lay preachers who do excellent work.

Their keenness was seen when a week of classes for them was organized at the mission station at Udayagiri, Orissa. Some seventy invitations were sent out and fifty-two of the preachers responded.

The lectures were on a variety of topics. Among them were : the Holy Communion, Sunday school work, Old and New Testament teaching, how to give health talks, and preaching.

The station office became like a printing works, turning out duplicated notes of the lectures. On two evenings films were shown. Many books were sold.

Mr. and Mrs. E. A. Disengomoka re-united with their children at Wathen, Belgian Congo

B.M.S. HOSPITAL FLOODED

The B.M.S. Hospital at Berhampur, Orissa, was flooded in a four-day deluge recently. In thirty-six hours twenty-four inches of rain fell. People were drowned and enormous damage was done.

Miss Dorothy Mount writes :

"The hospital and house were in a sorry plight, roofs leaking everywhere and water collecting in inches on the floors and beds. The medical ward had to be evacuated.

Water poured down the walls of our kitchen on to the fuse-boxes. These flared up, leaving the hospital in darkness. We had to paddle in two inches of water to reach our refrigerator to get out penicillin and ice.

An umbrella had to be used in the bathroom.

After the rain stopped, however, the sun came out. Everywhere is now looking fresh and beautiful."

75 BAPTISMS AT LINGUNGU

Seventy-five baptisms have taken place in less than twelve months in the Congo area of which Lingungu is the centre. And about 200 inquirers have been enrolled.

In the Mombesa country, which forms part of the area, there is now a church with about 100 members and a similar number of inquirers. These people are scattered over a fifty-mile-long line of villages, and they have two superintendents and fifteen teacher-evangelists. The first converts in this region were baptized only in 1945.

During 1953 it was not possible for a missionary to visit the Mombesa country. When Mr. and Mrs. Cyril Austen visited the territory this year they found some people had been waiting nearly two years for baptism.

Going around the Lingungu area means a 350-mile trip in a truck for Mr. and Mrs. Austen. At central places the church members gather for week-ends of fellowship with the missionaries.

Usually on Sunday there are baptisms in the river at 6 a.m. At 9 a.m. there is Divine Worship, with a large congregation both inside and outside the local church. Then at 11 a.m. the Holy Communion is celebrated.

NEW BOOKS FOR ANGOLA

The Angola Regional Council has decided to issue bilingual editions of the Book of Prayers compiled by Rev. A. A. Lambourne and of the tracts *Everyday Life* and *The Saviour of the World*. It has ordered more copies of the Kikongo Bible and has decided to experiment with helps for Sunday School teachers written in Portuguese and prepared in Brazil and Portugal.

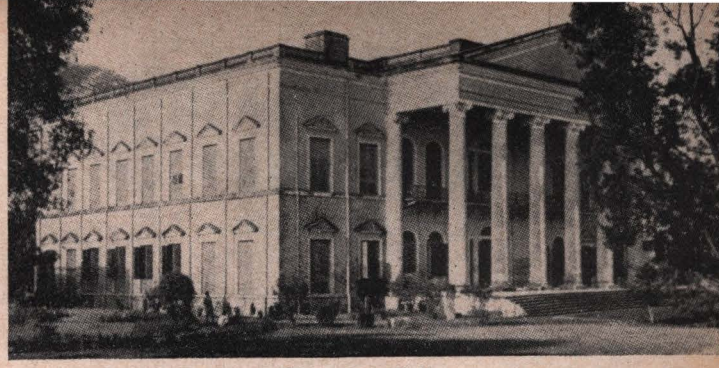
The Christian Contribution to Higher Education in India To-day

By W. W. WINFIELD

FROM the early days of the work of the Baptist Missionary Society in India until now, that is for more than a century and a half, the Society has directed and sustained various forms of educational work in that land; thus following the lead given by the first missionaries of the Society, Carey, Marshman and Ward, who were the pioneers of popular primary education in Bengal, as well as the founders of Serampore College, which, under its Royal Charter granted in 1827, became the first University College to be founded in India. From that time onwards some form of education has been an integral part of the Christian activities of most missionary societies working in India. Through Christian High Schools and Colleges the service to Higher Education in India has been particularly noteworthy, and Indian leaders and educationists gladly acknowledge the debt that the country owes to these Christian institutions. From them through the years has gone forth a steady stream of Indian men and women equipped for their life work and able to play a part that has had a determinative effect on the life of the nation. It is of the very utmost importance to the Christian impact upon India that this service in terms of persons should go on, and indeed be increased in effectiveness.

IT is of equal importance that the Christian contribution in Higher Education should be maintained in the realm of educational ideals and policies, particularly in two directions: Christian education must help India to preserve the right relationship between Education and true Religion, and to lay the emphasis on right values and purposes in education. The national crises and political developments in India during the past decade have generated a tension or ferment of the mind that has made the people of that land look for and hope for more ideal conditions of life and for a larger expectation of life's fulfilment. As part of this hope there have come desires for the extension of education and concerns for better methods and more adequate aims in the training of the youth of the nation. But there is one feature of the present ferment of interest in educational progress that is disquieting and which might even become sinister; it is the element of revolt against religion in association with education, and the tendency to maintain a purely secular form of instruction, which is seen in the official attitude toward educational policies. When religion is equated with communalism we can understand that revolt, for the country can ill afford to be torn by factions and the strife of communities each seeking its own advantage rather than the good of all. And again, when religion is regarded as representing the dead hand of the past, and is thought of as the most atavistic and obscurantist influence in the life of the people, we can forgive the mistake that some, in their desire for progress, are making by the separation of education from the influence of religion. The distinctively Christian contribution to education, and that which the higher education under Christian Churches and Missions in India is making to-day is the insistent witness that education needs true religion and must have the inspiration and directive power that such religion brings. And by true religion Christianity means the religion of faith in God through our Lord Jesus Christ.

The Theological School at Cuttack, Orissa



Serampore College

EDUCATION needs true religion. Even if we think of it as the imparting of knowledge, then such knowledge must include religious truth ; but when we remember that education means essentially the training of character and the preparing of the person for the fullest possible entrance into true living, then the importance of religion to education becomes clear. It is only possible to build up worthy character and a properly ordered society of persons if men and women grow to maturity in contact with thoughts and purposes that are uplifting and noble, and amid influences which are faith-provoking and that carry them beyond self-regarding interests. For this, education must have the leading and the spiritual force of true religion. It is a fallacy to suppose that man can be infinitely perfected through education in itself. Such a supposition may be flattering to human nature, but it is radically opposed to the fact of human sin and is flatly contradicted by human experience. Education without the healing companionship of true religion may lead to what Sir Richard Livingstone has characterized as "a civilization of means without ends; an ample body with a meagre soul." That is a real danger for India to-day, and it is the glad duty and privilege of Christian Education to help to save a great people from that.

The other direction in which our Christian schools and colleges in India are valiantly endeavouring to serve the interests of right education is to be seen in the way that they keep in mind the necessity of holding to true values and right purposes. Everywhere in that land there is a growing recognition of the need for more and for better education, and there is great pressure on high schools and colleges by students seeking what places of learning can offer; but there is not an equal recognition of the right principles and purposes of true education. It is here that Christian education, under Christian auspices and directed by the Spirit of Christ has so much to give, for it is the distinctively Christian approach to the matter to begin, not with subjects to be taught, or with methods and conditions of teaching, or even with the students who are to be instructed, but with God. The ultimate value is God, the true end of life is living for God, and the basic purpose of education is that those who are taught shall live in the right way of life that is directed towards the doing of God's will, thus finding true satisfaction and fulfilment. Begin there and all else falls into its proper place. Only thus is it possible to maintain the worth and sanctity of the human personality, a regulative principle of all real education. The sense of that sanctity and worth will in the end go down before the wasting demands of industry, before the passionate claims of nationalism, and before the sheer necessity of winning a livelihood, unless it rests on something more stable than itself. We can only build a claim for the worth of the human individual on the fact of God known in Christ and on His act of Divine redemption and purpose of love in Christ.

Eager young students

CHARACTERS are not born but made, said Plato; education in the Spirit of Christ both corrects and fulfils that saying, for it is the Christian belief that characters are both born and made, born by being born from above through the grace of God, and made by being conformed to the image of His Son through faith and faithful obedience to His leading. It is belief in that possibility that gives to the Christian educationist in India the sense of reverent purpose, at once helping him to appreciate the greatness of his responsibility and urging him to continue in the performance of his task.

Cover Picture: Women at Anuradhapura, Ceylon, prepare offerings of flowers and coconuts at the sacred Bo-Tree.

NEW ZEALAND DEPUTATION

By D. R. EDWARDS

WHILE on furlough in New Zealand, we have spent a considerable portion of our time on deputation with the New Zealand Baptist Union, and it has been our privilege to cover almost all the churches in the country.

The first area visited was South Auckland, covering the wealthy Waikato farming district. We were given the use of a small car by our own folks, and so this proved to be of great assistance, for we not only covered considerable distances, but also took B.M.S. books with us for sale, and soon exhausted the N.Z. Baptist Bookroom of their stocks. Within a few weeks books to the value of £50 were sold, and the message of these was left in many homes. Our tour began at Thames, and later we were to visit both Oxford and Cambridge, while to maintain the balance between English and Maori, we also visited Te Awamutu, Whakatane, Rotorua and Tauranga. During this period we covered one thousand miles and addressed many types of meetings.

THE second phase was based on the Auckland City with its 40 churches and fellowships. The highlight of this period was Easter, when I was the missionary speaker at the combined Young Men's and Young Women's Bible Class Camp, with 456 Baptist young people in attendance. By leading the morning devotions, taking a Study Circle, as well as showing films and giving the missionary address, I was able to share in the glorious opportunity that this Camp offered. At the close of the missionary Rally no less than 100 signified that, either on some previous occasion or during this camp, they had offered their lives to Christ for Missionary or Home Service. Some were teachers, others university students, while others again are in technical occupations, but all have the one desire to make their individual contribution to the Church universal.

From Auckland Mrs. Edwards and I went direct to the South Island, and during that period we addressed over 50 meetings in five weeks and enjoyed the fellowship offered and the scenery of the mountains, lakes and plains. Our tour of this area coincided with the Annual Week of Prayer and Self-Denial, for the work of the N.Z.B.M.S., at work in Tripura State and East Pakistan. There are fewer than 11,000 Baptists in New

(*Continued on page 27*)

Summ

OUR Summer Schools are more than holding the interest of the young people of our churches. In fact over 300 more attended in the summer of 1954 than in the previous year. Though the Schools have been termed "Holidays with a Plus" and "Holidays with a Purpose," there can be no doubt about their educational and evangelistic purpose and effect. The Bible talks which follow immediately after breakfast, and are themselves followed by discussion groups until "elevenses," both instruct and provoke; and the missionary addresses which follow the evening meal not only inform but frequently move young people to think a great deal more seriously of the total claims of the Christian Faith and what God's purpose may be for themselves.

THE plans for 1955 are along the same lines as 1954. Several favourite centres will be visited again, but there are also two new centres.

Ancaster House, Bexhill.—This School provides magnificent accommodation and facilities for every kind of holiday. The sea is well in view and within easy walking distance. The tennis enthusiast will find here more than enough to meet his needs.

Four weeks: 30th July–27th August.

Cilgwyn, South Wales.—This is the Society's own Conference Centre and overlooks the beautiful vale of the Teifi and the town of Newcastle Emlyn. The seaside villages of Tresaith and Aberporth are a few miles away; farther up the coast is New Quay, and within a day's excursion Aberystwyth, St. David's and Tenby. The first week this year will be an International School arranged in co-operation with the Youth Committee of the Baptist World Alliance.

Five weeks: 23rd July–27th August.

Bookings: 23rd July–6th August to Rev. T. F. Valentine; 6th–27th August to Rev. W. T.

Schools, 1955

Lloyd Williams, Hafod, Duffryn Road, Mountain Ash, Glam.

Annisgarth School, Windermere.—This proved a very successful centre in 1954. The School itself stands in extensive grounds high on the fell side above the village of Windermere. From the grounds there are clear views over the lake, and the Langdale Pikes stand out clearly. Windermere is in itself attractive, and at Bowness all kinds of boating can be enjoyed. There is an open-air swimming bath and a hard tennis court.

Four weeks: 30th July–27th August.

Durlston Court, Barton-on-Sea.—Barton-on-Sea is on the South Hampshire coast overlooking the western end of the Isle of Wight. The coast here is unspoiled and offers bracing cliff walks and a good stretch of beach for games and bathing. The School, rebuilt in 1948, is very well appointed. There are tennis courts, a swimming pool, and a beautiful school chapel. This is to be a " Teenage " School, and up to 1st April bookings will be accepted only from young people between the ages of 15–21. After 1st April anyone may apply.

Four weeks: 30th July–27th August.

Wentworth, Boscombe.—Here is a new centre and one certainly suited to all our needs. The buildings are well equipped and the gardens beautifully laid out. The school looks over the sea, and only a road separates the grounds from the cliff and beach. There are tennis courts in plenty and a large playing field. The sands at Boscombe are good and bathing is quite safe; Bournemouth, of course, is very near.

Two weeks: 13th–27th August.

The charges for this year will be four guineas weekly for shared accommodation with increases for double or single rooms. Forms and full particulars can be obtained from The Young People's Department, The Mission House, 93–97, Gloucester Place, London, W.1.

MEET THE PATIENTS YOU HELP TO CURE

A LETTER from Miss Dorothy Coggins tells of some of the patients who have occupied named beds in the B.M.S. Hospital at Berhampur, Orissa.

In the *Stevenson Memorial Bed* an aged Bible-woman named *Rahasi* is being nursed. For more than forty years she has been a faithful servant of the Church and she now feels her work is finished. Every day she prays that our Lord will take her to be with Him. She is very weak and needs much looking after. But the nurses are glad to be of service to one who has done much for them and others.

Here are notes on other patients:

DAY COT.—A little boy with bronchial pneumonia. His mother lives at a distance and has many other children, so she has left him in our care. She stayed with him two weeks, knows he will be well cared for and wants us to rear him until he is " on his feet." His name is *Atul Chandra.*

JOYBELL COT.—A similar little boy has just gone home after learning to walk and eat rice and curry with his fingers. He was with us for eighteen months; his father came each week to see us and paid for his keep. His mother is a little " mental " and could never have reared him.

FRIENDSHIP, UPPER HOLLOWAY S.S. COT.—A girl of five months, called *Chaniama*, who was very ill with meningitis. She went home cured.

ST. ALBANS TABERNACLE S.S. COT.—A girl, *Satyabhoma*, aged seven years, with typhoid. She went home recovered. She loved to hear the stories of Jesus and said she would tell other children in her village.

EAST HILL, WANDSWORTH, BED.—*Chandrama* is recovering from a major abdominal operation.

FENTON BED.—*Palama* was suffering from a strangulated hernia, was operated upon and is recovering rapidly.

WILLIAMSON, TEDDINGTON.—*Satya*, a dwarf, came to have her baby. The baby was normal size. *Satya* was interested in the teaching. As she lives fairly close to the hospital she will receive further teaching in her home.

OXFORD, NEW ROAD.—A very poor woman came to have her baby. She had had a severe hæmorrhage. This needed an emergency operation. The mother made a good recovery although the baby did not live.

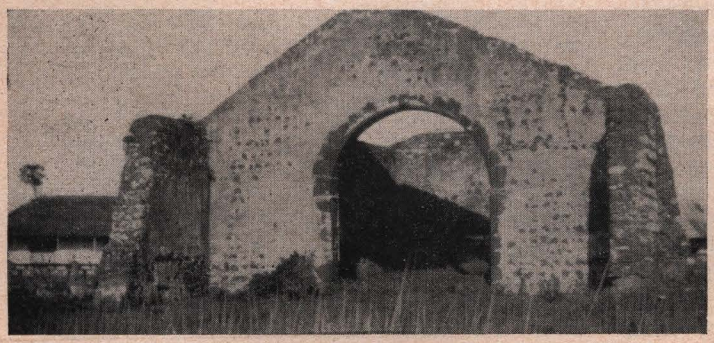
Viva Angola

By MAX W. HANCOCK

THERE is no exact equivalent in English for the Portuguese word *viva*. We get nearest it if we translate: Long Live Angola! or, Hooray for Angola! That at any rate is what I, as a missionary coming home for furlough after another term of service there, feel like saying.

Angola is a good place for a missionary to be in. It is a land with a great future, with tremendous possibilities and vast natural resources. It is a land that is just waking up spiritually. It is clamouring for light, for education and for the chance of taking its rightful place in this world that is coming to birth amid all the turmoil and unrest which is Africa to-day.

WHEN I returned for this last term of service we spent three months getting to our station, travelling all over the Union of South Africa and through the Rhodesias, the Crown Colonies, and Belgian Congo. We landed at Cape Town in the south and worked our way to Durban on the east coast. We went through the Livingstone country, pausing for a moment to wonder at the might and majesty of the Victoria Falls. On, right across the vast African continent into Angola and the west coast. We have spent this term in the closest contact with the African people. We have slept on their beds and in their huts. We have sat down at their tables and eaten their food. We have sat around the fire and listened to their talk and to their stories. We have travelled amongst them on foot, by bicycle and by motor-bicycle, by canoe and river steamer, by train and by lorry and have repeatedly flown backwards and forwards over the mouth of the mighty Congo River. And at the end of this term of service I repeat: *Viva Angola*—it is a good place for a missionary to be in.



The ruins of the ancient cathedral at San Salvador

OUR newspapers to-day are full of strange foreign names. Africa is supplying her quota. We read of Mau Mau in Kenya and of *Apartheid* in South Africa, and in Angola we have *assimilacao*. Everywhere we see the attempts of European peoples to come to terms with the surging African desires for self-government. The Kikuyu of Kenya would kill off or expel the whites. Dr. Malan and his South African Government would segregate the Africans and keep the races apart. It seems to me that the Portuguese have reached a far happier and more Christian solution in which the African, when he reaches a certain stage of education and development, is assimilated into the Portuguese nation with the same rights and privileges as those born in Europe.

These problems and difficulties are a challenge to our thinking and to our faith. I repeat, Angola is a good place for a missionary to be in. Here, as in the days of Paul, fundamental life forces of the human race are surging up and seeking an outlet. Paul and the other disciples had an answer, and the Gospel they preached brought a new hope to men. Slavery, that canker worm, was eating at the heart of the Roman Empire, and it did more than the Goths to bring about its destruction. It is still the enemy of the race. Though called by different names, it still remains to challenge the Christian faith. This exploitation, the denial of fundamental human rights by one group to another, still challenges the Christian conscience. As Rome was destroyed, so any other race or country that seeks to enslave another will itself be destroyed. It is because we have that same Gospel to give to these people that are feeling these stirrings of new life in their hearts that I say that Angola is a good place for a missionary to be in.

HOW, then, must a missionary to-day present the Gospel to the people of Angola? First, the African does not want largesse. He does not want you to give him a motor-car. But he wants you to teach him how he can make one. He wants to have the factory in his country and to be trained to work there. He wants to go into every office, and the factory, into the designing-room and into the laboratory. He knows that this cannot be done in a day, but he wants the doors to be open to him. In Angola race does not bar

ıne way. Because of his colour he is not cut off from some positions, and he wants to be fitted and educated for this new pattern of life.

The school is the key that opens the door. In the villages the mission teacher-evangelist takes the children for the first step. The school on the mission station takes them the second. The next is for the high school and for the moment the only hope that our people have is in those run by the State at the big centres. After that comes higher education and the university. There is the opportunity.

Angola village folk wait to greet the missionary

HOW are we in Angola to offer this education to the large numbers that are coming to us and clamouring to be taught? In the adjoining Belgian colony there are large Government funds available for subsidizing education. The Portuguese Government has a different system in which the children themselves are encouraged to work for their own enlightenment. The children are to be encouraged to work and be trained in practical things such as agriculture and carpentry, etc., and the wealth which they so create in this way is to be applied to their education.

In Bembe an experiment is being made. The school-boys have drained a swamp that extended for more than a mile through a valley. They have dug out a course for the river to run through, and that valley, instead of being just a breeding space for mosquitoes, is being planted by the same boys with fruit trees and other crops which will serve for food for these boys, or it can be sold and the money used to buy other food that cannot be grown on the spot. Thus it is hoped to build up a good and efficient school in which the boys will be trained in practical as well as theoretical subjects, to the enrichment of their lives and those of the whole community. Here is a chance whereby the life of a whole community may be broadened and enriched by the working out of a practical Christianity in its midst. The missionaries' task will be to guide and encourage and inspire and to provide as much as possible for the training of the future leaders. It is because of this opportunity and of similar ones at San Salvador and Quibocolo, at Ambrizete and Quimpondo that I say that Angola is a good place for a missionary to be in. *Viva Angola!*

NEW ZEALAND DEPUTATION

(*Continued from page 24*)

Zealand and yet on the final Sunday of that week no less than £16,100 was given for the support of this missionary enterprise, and the total budget raised for the year was approximately £26,000, which means an average giving of just under £2 10s. 0d. per member.

ON the completion of the South Island tour Mrs. Edwards returned to Auckland to be with the children, for the younger, Elgin, had contracted measles and pneumonia was suspected. At that time I began a tour of the Wellington area. This included both the churches of the city, and those in the provinces of Taranaki, Hawkes Bay and Wellington. During this period arrangements were made for me to address the annual Baptist Youth Missionary Rally, when the young people from all the churches gathered to present their annual Missionary Offering. It was a great privilege to bring the vision of the World Church to these young people with the prospects of their lives being dedicated to the task of spreading His Kingdom.

Altogether we have had a very profitable tour, and opportunity to show our natural colour slides to day schools and Sunday schools, as well as churches. We have brought the call to wider interest and concern to Youth Groups, Women's Fellowships and Missionary Unions, as well as Rotary Clubs. Through personal contacts, and in answer to many questions, we have deepened a real desire to share in the conditions in which the church in the East is called upon to work and witness.

Nursing at Yakusu

By ETHEL D. M. WHITE

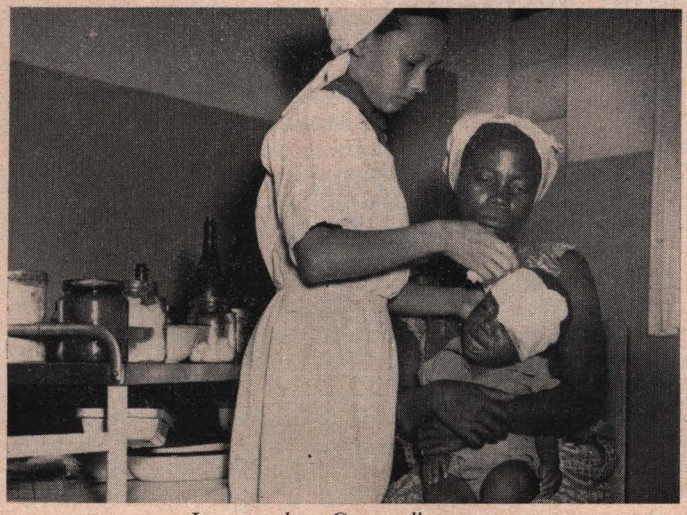
MANY people here are rejoicing, for Doctor Browne is now back at Yakusu to take his place once again as the leader of our Medical Service. It means for one thing that we have got started on our full programme, with classes and Bible Studies to fill every spare minute. I had rather hoped to get out of something, but alas! the opposite has happened! I said that if somebody else would take arithmetic for me, then I would take one of the more technical subjects, and everyone thought that was fine; but no one could take the arithmetic, and so now I am doing both! I now spend my time in looking for flies and mosquitoes that I recognize to describe to the senior boys, or in trying to stop myself going completely grey marking about fifty exercise books and finding that about five only have any idea at all of what I was trying to teach them!

TO make life more interesting we have been doing extra time in the operating theatre. There has been a stream of people coming in for emergency operations, which has meant dropping everything and getting on with it. One old man, a few weeks ago, had been ill for several days, and his operation should have been done long before. We were doubtful whether or not we would be in time to help him, but had to take the risk. The doctors did what they could, and just as they were finishing it seemed that his life was slipping away. We got him to bed as quickly as we could, but then I had to leave him for another patient was waiting. It was nearly midnight when we finished helping the other patient, and although our first old friend had got fluid dripping into his vein, and was still alive, we had not very great hopes of seeing him in the morning. We were mistaken; not only was he still alive, but demanding to be fed. His village is a long way off, and he had no one come with him to take care of him, so we have had a special team of nurses to care for him and feed him, and he is now on the road to recovery. More than that, however, he has heard for the first time of the love of Jesus and has come to realize that to God alone must he give thanks for his renewed life.

WE have been thrilled and encouraged to know that several of the patients who have left hospital recently have gone back to their villages to ask to be considered for church membership. It is when they have walked through the valley of the shadow that they have found the need for Someone, and known that they have not been alone.

I have just come back from Yaongondo, one of the nearby villages, where we go each Monday after duty to take a women's meeting. It is often quite an effort to walk up there after a heavy day in the wards, but it is always very worth while, for the people love to gather together to sing, and they listen intently as we try to discover some new truths from the old Word. The women's work at the Leper Camp is going very well, and already some of them have finished making dresses or shirts, and the vests are growing at an amazing pace, both in length and width. They enjoy coming so much, and are often waiting at the door more than half-an-hour beforehand!

LAST week after we had finished, one of the women came and said she would like to learn how to take prayers so that she can take her turn too, but she just does not have confidence at present. That has started me wondering if I cannot find time to stay an extra hour with them, to help those who want to learn to do this, and to go with them into the streets of the camp to give them a chance to practise taking services. There is so much that I would pack into one day if only I could. We are still having to go by canoe to the leper camp from Yakusu, so that takes two hours out to start with!



In a modern Congo dispensary

CHRISTIAN LITERATURE FOR NEW VILLAGES IN MALAYA

Last year the Malayan Christian Council sent an appeal to the churches of Britain and America for help in providing English books for libraries which are being set up in many of the new villages of Malaya. The appeal, made through the various religious journals, met with an encouraging response. Some of the books received were more suited to the Christian schools, and as they are in need of help, will be sent to them.

Here is a description of books received to date :—

20 Bibles and 13 New Testaments.

96 R.S.V. New Testaments (a special gift) ideal for student use.

4 Modern Translations of the Four Gospels and one *Letters to Young Churches*, by J. B. Phillips.

36 Commentaries and helps for Bible study.

62 books on Christian doctrine, life, biology, etc.

30 religious education and educational books.

62 novels and general books.

110 illustrated children's story-books.

30 story books for young people and children.

A large collection of Sunday school teachers' handbooks and school materials ; also many magazines and periodicals.

Even more important than books is the provision of Chinese literature, for the great majority of the New Villagers are Chinese people. There are now some twenty villages where reading-rooms and libraries are being built up, and the number is increasing. An appeal was made to the United Society for Christian Literature for help and met with an immediate response. They promised a gift of £50. To this generous grant it is planned to add a grant from Commission funds and provide a set of Chinese books, over fifty in number, to each of twenty-five New Village libraries. These books will include a few for the workers who need help and encouragement, and some Christian classics, such as *Pilgrim's Progress* and the *Imitation of Christ.*

MEDICAL BULLETIN WELL RECEIVED

The first bulletin issued by the newly-formed Baptist Doctors' Missionary Fellowship has received a warm welcome. Of the 180 Baptist doctors to whom it was sent, no fewer than thirty have written to the secretary expressing appreciation. A number of them have sent contributions to defray the cost of the printing of the bulletin, and one doctor at least has intimated that he will now be a regular subscriber to the Medical Fund of the Society.

One doctor, who has seen service with the Royal Navy, wrote :

"Having only recently returned from two years' service on a Far East station, with some time spent ashore, in Ceylon, Singapore, Hong Kong, Japan and Korea, my eyes have been opened to the plight and the need of so many millions for the Gospel of Jesus Christ in all its power and fullness. This Fellowship seems to me to be one of the opportunities of being a fellow-labourer in the great task."

Another says :

"The Fellowship, which will encourage us to get together in supporting the doctors of the B.M.S., is an excellent project."

And yet another :

"I think it will be good for Baptist doctors to be in as close touch as possible with their brethren serving abroad."

MR. MIDDLEBROOK

This will be the last month of the tour, for on the 25th Mr. Middlebrook will set sail for home. The first two days of the month he will spend at New Delhi, staying with Rev. R. F. Tucker. Then, after visiting the Ludhiana Medical College, he will proceed to Palwal. From Palwal he will go to Agra, Bhiwani, Baraut, Aligarh, Etah and Ghaziabad before returning to Delhi on the 19th. From Delhi he will travel south by way of Nagpur to Bombay.

NEWS IN BRIEF

The Governor of Orissa has paid a visit to the B.M.S. Hospital at Berhampur. He left a gift of £50 to buy two sterilizers.

The Colonial Government of Belgian Congo has established lay schools in four large centres. They appear to have been welcomed by the African population. Such schools may be a considerable help to the Protestant missionary work in the colony.

The Ceylon Baptist Council reports that forward evangelistic work has been begun in the Polannaruwa area.

The United Bible Society, London, reports that an edition of the New Testament and Psalms in Hwa Lisu, the language of South-West China, has just been printed in Shanghai.

The People's University in Peking, established in 1950, reports that in July 2,150 students graduated.

Modern transport is making it possible for friends from this country to make visits to our mission stations. Miss D. Bushill has spent four months in India, visiting her sister, Miss Marion Bushill, and touring our North India stations. Rev. Herbert Motley hopes to leave this month for Congo to visit his daughter Eileen at Bembe.

One of the members of the Sarratt Baptist Church in Gift and Self-Denial Week took her envelope to the dustman, coalman, milkman, etc., as they called on her. In this way she collected £1, and was quite thrilled at the success of her enterprise.

The Fellowship of Faith for the Moslems is holding its annual conference at Herne Bay Court, 21st to 27th May. The charge for the six days will be £4. Full particulars can be obtained from the Secretary, Rev. A. S. Kerry, 15, Spring Gardens, Ventnor, I. of W.

FOR YOUR BOOKSHELF

Church Publicity:

By Eric W. Hayden

The Carey Kingsgate Press, Ltd. 2s. 6d.

MR. HAYDEN, who has himself experimented much in such matters, has written a most practical manual. In it he considers psychology and policy and gives valuable advice on methods and processes. He is chiefly concerned with posters and magazines, which he shows can be made much more effective at little cost. Ministers, church secretaries and officers of organizations will find the booklet most useful.

Baptist Deaconesses:

By Doris M. Rose

The Carey Kingsgate Press, Ltd. 2s. 6d.

THIS attractively-produced illustrated booklet tells the story of Baptist deaconesses from the time when, in 1890, four sisters and a lady superintendent began their work in Central London, to the present day, when the work deaconesses are called to do is so different and so varied. There is urgent need for Baptists to think on their attitude to the ministry of women and also to consider their responsibility to deaconesses. This book will help to that end.

Eastern Horizons:

By H. A. Wittenbach

The Highway Press. 6s.

THE Church Missionary Society is to be congratulated on the quality of the books it is now publishing. This one, by its East Asia Secretary, gives an account of the work of the churches in Japan, Hong Kong and Malaya, with special reference, of course, to the work of his own Society. He sketches sufficient of the political, economic and social background to enable the reader to see the churches in the wider setting. Baptist readers will find the book useful as throwing light on the importance and significance of the two new projects of the B.M.S. in the Far East, in Hong-Kong and in Malaya.

The King of the Creek and Other Stories:

By Evelyn Roberts

The British and Foreign Bible Society. 3s. 6d.

IN this volume are collected together stories which have appeared in the Society's children's magazine: *For Every Land.* They are for children and about children of many countries, from China to Peru. The tales have this in common—an interest in the effect of the Scriptures on the ordinary life of the people.

The Bible in East Africa:

By F. J. Bedford

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THESE are two more booklets in the "Jubilee Books" series. Like their predecessors, they are excellently produced and furnished with good, clear maps. The latter book will provide Baptist readers with background information to their new work in Brazil.

MISSIONARY RECORD

Departures

3rd November, Rev. F. J. and Mrs. Grenfell (from Lisbon), for San Salvador.

4th December, Miss E. M. Hallett, for Baraut.

10th December, Rev. S. E. E. and Mrs. Payne and two children, for Balangir, and Miss F. G. Cann, for Chandraghona.

21st December, Rev. W. E. and Mrs. Thomas and two children, for Jubbulpore for service with United Christian Missionary Society (Disciples of Christ).

Arrivals

15th December, Rev. B. H. and Mrs. Thomas, from Yakusu.

22nd December, Miss A. S. Binns, from Barisal.

Births

27th November, at Kimpese, to Rev. C. A. and Mrs. Couldridge, a daughter, Anna Clara.

7th December, at Kimpese, to Mr. and Mrs. A. S. Cox, a daughter, Rosemary Anne.

Deaths

29th November, at Ludlow, Mrs. W. A. Tyrrell, wife of Rev. T. G. R. Tyrrell, Congo Mission, 1927–1949.

6th December, at Wickford, Miss Ethel Mary Payne, India Mission, 1900–1933.

Fellowship in Prayer

Based on the Prayer Calendar

February 6–12.—BAPTISTS OF THE WORLD.—The week begins with Baptist World Alliance Sunday and prayer for its officers and the members of its Executive. They have special responsibilities this year as they prepare for the Jubilee Congress due to be held in London July 16–22. Your prayers are requested for Baptist churches throughout the world and especially for those members who face persecution.

February 13–19.—CO-OPERATIVE MISSIONARY AGENCIES. This week we remember in prayer: the International Missionary Council; the Conference of British Missionary Societies; the National Christian Councils of China, Malaya, India, Pakistan and Ceylon; the Congo Protestant Council; the Evangelical Alliance of Angola; the Asia Christian Colleges Association and the Protestant Missionary Headquarters in Brussels and Lisbon.

February 20–26.—INDIA: CALCUTTA.—For a number of weeks the subjects for prayer are the churches of India and Pakistan. This week we remember the varied work in Calcutta, that great cosmopolitan seaport. Pray for the missionaries engaged in administrative work at our India headquarters; the Baptist Mission Press with its large task of producing Christian literature in the languages of the East, the Entally Girls' School, the Ballygunge United Teacher Training College and the Students' Hostel.

February 27–March 5.—CALCUTTA AND DISTRICT.—In Calcutta there are three churches which are composed of people of different nationalities and minister to people of different nationalities. They are the Carey Baptist Church, the Howrah Church and the Lower Circular Road Church. Remember them, their ministers and their officers. Pray, too, for the Bengal Baptist Union, its missionaries and churches; the Theological School at Behala and the work among the Telugus.

ACKNOWLEDGMENTS

(To 23rd December, 1954)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "Thankful", £2; Anon., for Congo, £2; Anon, £1 2s.; An Old Age Couple, £1; In Jesus of Nazareth's Name, 2s. 6d.; Anon., 5s.; "Morden Believer," £1.

Women's Fund: A.U.S., £1 1s. 11d.; In Loving Memory of a Dear Friend, 10s.

Medical Fund: "M.M.F.," in Loving Memory of Margaret, 7th December, £1.

Deficit Fund: Anon., £3.

Gift and Self-Denial Week: Anon., 1s.; Anon., 2s. 6d.; Anon., £2.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
Oct. 22nd.	Miss Annie Catherine Earp	25	0	0
	Miss Winifred Thorne ..	200	0	0
	Miss Edith Margaret Earp	25	0	0
26th.	Miss Christine Rose.. ..	50	0	0
	Miss Sarah Wilson (Medical)	40	15	0
Nov. 4th.	G. W. Selby	500	0	0
	Mrs. A. P. Cook		10	0
5th.	W. C. Barker	50	0	0
8th.	Miss A. E. Jones	24	19	10
18th.	Mrs. Emma Harris	3	12	6
20th.	Mrs. Emily Jane Rich	1,833	0	5
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23rd.	Miss A. M. E. Sutton (Medical)	8	6	8
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24th.	J. Wood	37	15	3
25th.	A. J. Sinclair	11	10	6
	Mrs. M. E. Taylor	104	3	3
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29th.	A. R. Allen	1,500	0	0
	Miss E. E. Cane	50	0	0
	Rev. E. Fillingham	7	1	0
30th.	Miss G. Franklin	7	19	10
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Dec. 1st.	W. N. Town		17	1
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2nd.	Miss C. M. Guyton ..	9	9	8
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	Mrs. S. A. Towler	200	0	0
15th.	Miss E. Horton	22	6	6
16th.	Miss Lizzie Beaumont ..	4	13	8
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This book is based on the late Dr. Marshall's 1952 Whitley Lectures. It contains his mature reflections on Greek nationalism, Roman stoicism, scientific humanism, and Russian communism, as compared with the Christian faith. In a sense it is a companion volume to his valuable *The Challenge of New Testament Ethics* and, like that work, is most useful to the preacher and teacher. Rev. Henry Bonser contributes a memoir of the author.

12s. 6d. (by post **13s. 0d.**)

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Missionary Herald

MARCH 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

The Ministry Must Worthily be Maintained

THE stability and strength of the Church on the human side is very much dependent on the quality of its ministers whether they be full-time or part-time. That is why the B.M.S. is so vitally concerned in education. From the mission schools come those who pass on to the training institutions and theological colleges. A strong self-supporting, self-governing and self-propagating church requires well-equipped native preachers, pastors and teachers.

It is now difficult to imagine our churches at home continuing without a full-time paid ministry. Life is so complicated and so full that few have adequate time to give when they have finished the work by which they earn their daily bread. Although they do not receive the support from the churches they deserve, our Theological Colleges are vital to the life and health of the denomination. They provide the churches with ministers and leaders ; they provide the mission field with its leaders in evangelism, pastoral and church work ; they provide the denomination at home and abroad with its scholars and thinkers.

THE worthy support of its ministers is a solemn duty of the churches. It would not be seemly for them to be provided with so much wealth that they would be financially more secure than all their people. Nor can they be treated as members of a profession so that their salaries were according to the same scale as those of doctors and dentists. But is it right, in view of what is expected of them, that they should be among the lowest paid members of the community?

After earnest thought and much effort on the part of the officers of the Baptist Union, supported by the Council, its committees and many others throughout the country, it has been possible to raise the minimum stipend of married Baptist ministers to £7 2s. 4d. per week. About 250 receive this amount, and many more receive a stipend not much greater. (The majority of ministers receive less than £9 per week.) Looking back, one can see that great progress has been made, but examining the stipend in the light of present costs, one sees it to be both inadequate and unjust.

The deaconesses, unfortunately, are in a worse position. After two years' probation they are paid a basic stipend of £5 5s. per week.

NOW these stipends, low though they are, are not secure, for they depend on the success of appeals for the Home Work Fund. If churches and individuals do not respond one of two courses will have to be adopted : either the number of stipends paid must be decreased, or else all the stipends must be decreased. Either course is unthinkable. The present stipends are unworthy of the churches considered corporately, although they may represent real generosity on the part of individual churches and members of them. In this matter of maintaining the ministry all the churches together are involved, and the strong must aid the weak. It is not as though the Baptist Union were asking for great sacrifices to be made by the churches. The Treasurer of the Union still sings his song of sixpence! Sixpence per member per month would meet present needs.

The B.M.S. again gives its full support to the appeal for the Home Work Fund of the Baptist Union. It appeals to all its friends and supporters to make a worthy and generous response in the simultaneous collections on the second Sunday of the month. It does so because it has at heart the welfare of the churches at home and abroad.

THE Home Work Fund has many needs to supply, for it is the one central fund of the Union. The Associations, the superintendents, the departments of the Union, the Haven, and so on have all to be financed. But remember that most of the money received from the churches goes to the support of the ministry. And on the ministry so much depends for the work at home and the work in other lands. A godly, spirit-inspired, adequately-trained, well-equipped ministry means so much to the Church of the future.

And is not God continually calling men and women to the ministry? If He calls does He not expect His people to provide for their training and their maintenance?

> "*He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.*" (2 Cor. ix : 6f.)

Record Crowd of 3,000 Attend Jubilee Thanksgiving Service at Thysville

By C. A. COULDRIDGE

THE Thysville Matondo (Thanksgiving) Jubilee meetings are surely "something to write home about." The Jubilee, in fact, commemorates the founding of the Thysville station, whose important function at the beginning was to provide a half-way point for missionaries making the two-day journey by train between Matadi and Léopoldville. The church work, in what is now the Thysville area, was first supervised from Wathen, which station is over twenty years older. It was not until 1914 that the large area was divided up and the Thysville portion began to be directed from here.

The B.M.S. and the Otraco railway company were pioneers together in those early days. The train was a narrow gauge which must have rocked and swayed considerably as it made its way round the many bends in order to climb the hills which are so numerous in this district. The present motor road is actually the old railway track for many miles between Matadi and Léopoldville, and we know from experience what some of those bends are like! Now the journey is made in one day, and latterly there have been two trains, one "express" which does not stop at all smaller stations, thus reducing the time of the journey by a full hour.

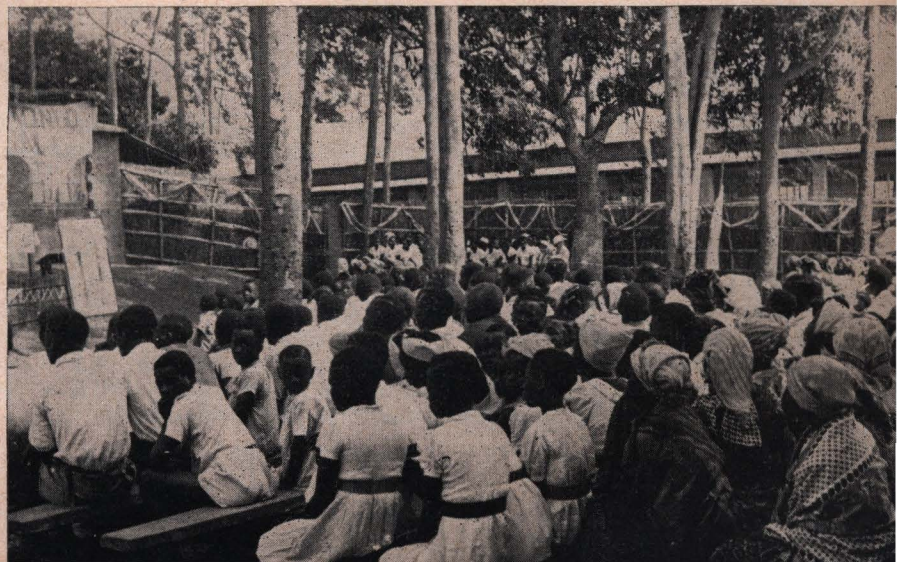
Therein lies a parable. It would be true to say that life for missionaries in this decade has been speeded up. The claims made upon us are still many and various, but the subsidizing of our schools has more than a little to account for the new tempo.

INSTEAD of the half-a-dozen houses in the Thysville of fifty years ago, we have to-day a fair-sized town with the early probability of becoming suddenly much bigger, due to a rearrangement in the administration. There are already over 700 Europeans with many thousands of Africans. The problem of extending a town built on a hill as this is, is a headache for somebody.

The "Matondo" services were a great thrill to us all, missionaries and African friends. Statistics can often be most misleading, but in the present case surely very enlightening. The Jubilee gifts amounted to no less than £490, over four times the average amount of recent years, our people having given in love at the point of great sacrifice. The attendance at the Lord's Table exceeded 1,100 and the large enclosure built specially for the purpose seated comfortably the record crowd of 3,000 who attended the main public service.

THE milestone was the occasion for an advance in church policy in the matter of church finances. Instead of all funds coming to one central account out of which all teachers in the district were paid, often leaving an embarrassing debt at the end of the year, now each district is responsible for the teachers of its area. The change was accepted with some hesitation at first, but now, after two months' trial, there is

Part of the great congregation at the Jubilee Matondo at Thysville



These youngsters listened to the sermon from a respectful distance

great joy in most places, with most people showing a courage and determination to do their best, knowing that it is " up to them."

There has been a delay in the writing of this article, but a letter has just come to hand which deserves to be included. A free translation goes like this:

" From the Chief of Thysville.

DEAR PASTOR,

" The family Kinzonzi has the honour to send you to-day the small gift of 200f. (£1 8s. 6d.) as a token of their thanks for all that the missionaries have done for us during these fifty years in our town of Thysville.

" Personally, I consider it a privilege that you invited me to be present at the services you organized on the occasion of the Jubilee of the work and I shall keep an unforgettable memory of the occasion. In the name of the family I have the honour to send you our best wishes and regards, and many thanks.

" Yours ever sincerely,

" KINZONZI K. AUGUSTIN."

I think this letter expresses the feeling that many may still have for the Mission, which in point of fact means the Gospel, in spite of the constant downward pull of this materialistic decade.

Kond Hills Christians Gather for the Big Meeting

This month the Christians of the Kond Hills will be gathering for their annual meetings. Last year they met at Krupakando. Here is a description

by IRENE WRIGHT

LAST March the Annual Meetings of the Kond Hills District Church Union were held in Krupakando, a small village about thirty-five miles from Udayagiri and only about five miles from Baliguda. Transport to these places is always a problem, but we managed to hire a bus which made three journeys both ways before it broke down. (Quite a common happening in India.) However, although the first return journey was delayed by several hours, the folk arrived back here in the early hours of the morning.

To the Kui Christians the *Deri Sobha* (Big Meeting) is an occasion when they meet the folk from the far ends of the Kui country. The other day one of our nurses was describing the gathering in Bethlehem for the census at the time of the birth of Jesus and said: " It was like the *Deri Sobha*—all the world was gathered there." The *pandal*—a meeting-place made of branches of trees with four living trees for its corners—was well filled for the sessions with folk dressed in their best clothes, for it is *the* meeting of the year.

HOSPITAL duties were such that we could not go to the meetings and camp out, but on both of the two days one doctor, one sister and a car full of nurses went out early in the morning and returned home late at night. After each session we had a session with the medicine-box, and this was followed by the removal of a few teeth that were causing their owners some trouble. These latter operations were watched by a very interested audience. We returned home late at night, tired but happy, but not too tired to enjoy the sight of two bears taking a stroll at the side of the road and to be thankful that we were in the car.

THE GIRL WHO DRESSED UP AS A SURGEON

A bullock-cart arrived at the B.M.S. Hospital at Berhampur, Orissa.

Some men dumped two young women into a ward. Then they fled back to their village.

The girls were sisters. One needed a serious operation. And she was terrified. Her sister pleaded with the staff to "do something" for the sufferer.

Her pleading, of course, was unnecessary. The doctors and nurses were eager to help. Their main problem was calming the patient for the operation.

Even the most sophisticated people who are familiar with hospitals cannot avoid being scared when they have to face an operation. But these two girls were not accustomed to the apparatus of the operating theatre. Indeed, they were not even used to beds, chairs, kettles or taps. Their alarm was not surprising.

But the girl in good health was really anxious for her sister to be cured, and she agreed to help the staff.

When the patient was taken into the theatre the nurses dressed the sister in a doctor's gown and mask. Then, as instructed, she bent over the sick girl and said: "Don't worry, dear. There is nothing to be afraid of. You will be all right."

The watching staff silently applauded the girl's courage and were delighted when they saw it had the desired result.

Quietly the patient took the anæsthetic. The operation was performed. Now she is making a good recovery.

And both the sisters are happy.

A high-caste Hindu girl outside a B.M.S. hospital

Rev. J. B. Middlebrook (centre) on his recent India tour in the grounds of Serampore College with the Principal, Dr. C. E. Abraham (right) and Mr. Premanand Mahanty, Secretary of the Bible Society of India, Pakistan and Ceylon

CHINESE CHRISTIAN LEADERS SPEAK OUT

Following a National Christian Conference in China, some interesting statements were made by four Christian leaders.

One stressed that the Church in China has true religious liberty. Another stated that the churches were in the main able to support themselves and that all religious activities were being carried on as usual. He declared that not a single case of persecution had happened since liberation.

The third said that Christians had representatives in the People's Congresses at all levels, which proved that there was religious freedom. "The Christians," he declared, "were taking an active part in the Peace Movement and had enthusiastically signed the Stockholm Peace Appeal, and had demanded the abandoning of atomic weapons.

The fourth reported that new chapels and churches had been built. He mentioned a new church, built last year in a small town in Kiangsu, which can accommodate more than 400 worshippers.

30 MINISTERS AT MUSSOORIE

About thirty ministers of the Baptist Union of North India gathered at Mussoorie last October for a three days' retreat. Each day there were three sessions, one for Bible study, one for discussion on the book, *A Faith to Proclaim*, by J. S. Stewart, and one for a devotional service.

Impressions of Baptist Missionary Work in the East

By JOEL SÖRENSON

Youth Secretary of the Baptist World Alliance

I. CEYLON AND INDIA

CEYLON is a beautiful island. Everything was fresh and green. The rice fields were carrying their crops. The road was narrow and winding. Soon we entered the hill country with charming and impressive views. Two elephants came walking along the road slowly. The people looked healthy and happy. The women had an unmistakable charm. Of course, the people are very poor, but everything looked much nicer than in Karachi, where we had stopped on the outward journey.

Our Baptist work is not very extensive. There are about 1,600 Baptists on the island. Out of 8.1 million people 5.2 million are Buddhists and 1.6 million Hindus. So the Baptists are a very small minority. They have, however, forty-three schools, most of which are primary schools. We visited one of them. There the elementary knowledge of mathematics, reading and writing was given under the shadow of the palms.

In a place called Matale I met with Baptist church members in a garden party, followed by a service in the church. The light was going out all the time in the church, so my first speech on Asiatic soil was given in quite a dramatic setting!

The Baptists of the island have a certain dignity, and it is unmistakable that it was the great Baptist Missionary Society which brought our Baptist faith to the island. The mood of the Baptists is British, the dress of the pastors British—the ecclesiastical collar! The growth is not big in the Baptist churches. Baptists share the difficulties of all Protestant Christians on the island, mainly due to increased Buddhist activity. There is a law forbidding religious influence in schools. The Baptists have a good college for boys and a high school for girls. But they are not allowed to proclaim our faith to the non-Christians! I had to give a speech, rather general in nature, not mentioning Christ, in the chapel service of the boys' college, the Carey College, because the majority of the students came from non-Christian homes. What a blow to our Christian evangelism! And my Ceylonese host for my last meal on the island said that in all probability the Christians will have to suffer persecution rather soon. If it comes, I believe that the faith of our Baptist brethren will be strong enough to withstand the threat.

A baptismal service in a Telugu church

IN India I just touched two of the main cities—Madras and Calcutta. In Madras I came in contact with the great Telugu work. There are several Telugu churches in Madras with about 125,000 members in all, and most of the churches are independent. The Telugu field was opened by North American Baptist missionaries during the middle of the 1870s, when after many years of fruitless labour about 2,000 were baptized within a few days! The Telugus are friendly, happy, and rather lively. They greeted the rest of the Baptists in the world that they wanted to share with them the suffering and the evangelization! A church in Madras with 800 members baptized last year 120 people.

Calcutta—vast city of enormous poverty! I have never seen anything like it in my whole life. On my way to the airport at night I saw people lying all along the pavements, sleeping. Two men who had visited a Baptist church fairly regularly were asked by the pastor, "Where do you live?" "Oh," they said, "at the Governor's residence." The

pastor was a little bit bewildered. They did no look as if they lived with the Governor's staff! And they did not. What they meant was that they slept on the street outside the palace! I was overwhelmed by the sight of this mass of human beings, living almost like animals.

On the Sunday night I preached in the church which William Carey built in the beginning of the nineteenth century. It still stands! I saw the baptistry where Adoniram and Ann Judson and Luther Rice from the U.S.A.—Congregationalist missionaries who by studying the Bible on their way to India became convinced Baptists—were baptized in 1812. The church was packed with people. The testimonies of Baptist youth who had attended a "summer school" at Serampore College were most refreshing. Here was truly an evangelical, fresh and vital faith!

And that faith is surely needed. Out of the 380 million people in India less than five million are Protestant Christians. And of these five million not more than two million are Christians by conviction. The rest are formal Christians like the state-church Christians in Europe.

The chapel at Matale

My next stop was Hong Kong, and then Japan. But of the experiences in those countries I will tell in my next article.

Callers Make Office Work Come Alive

WORK in the B.M.S. office at Léopoldville, Belgian Congo, can be as boring as office work sometimes is anywhere.

There is the daily struggle with forms and accounts, letters and files.

And it is not always easy to see the link between all this routine labour and the life of distant mission stations where churches throb with life, hospitals are taxed to capacity and the Kingdom of God is dawning.

"But," writes J. D. Knight, "there are occasions when it is possible to feel a breath of the life that animates the missionary task across the hills and plains of Central Africa." He goes on to say in a letter :

"There is a constant trickle of callers who say: 'I am a Tondo student on the way to Kimpese,' or 'I am a Kimpese student on the way home up river.' Though these cheery folk, who are so glad to be shaken by the hand and welcomed, usually mean more work because of travel to be arranged or troubles to be sorted out, they bring one closer to the centres from which they come and provide a growing circle of acquaintances at our stations or training institutions. There are other and sadder callers, those seeking work. Such is the influx of people who hope to make a fortune in the great and growing city that, although the arrival of work-seekers is officially regulated, there is a growing margin of workless.

"THEN there is a third group of callers, the messengers from commercial firms with letters and bills, the telegraph boys, the runners from consulates and Government offices, a constant procession of brown faces and black hair. While they sometimes constitute an interruption (and what they bring usually means more work, too), it is often possible to offer them one of the little Scripture booklets or a Gospel, so tastefully produced in the right languages by the Scripture Gift Mission and circulated free of charge through our good friends, the *Librairie Evangelique au Congo*, just across the road.

"The S.G.M. booklets are greatly cherished by boys and girls, and I pass on many through the medium of the Sunday school. One of my recent visitors to tea on a Sunday afternoon was a keen, intelligent boy in the fifth year in our day school, to whom I offered a Lingala New Testament if he cared to call for it during the week, as I had none at the moment. The holidays had just begun and he was off by train to his village on the following Tuesday to stay with his widowed mother. His uncle's home where he lives in Léopoldville is a good hour's walk from here through dusty streets. But he was on the office doorstep by 9 a.m. Monday, spick and span, with a broad smile and his little brother, ready for me to redeem my promise."

School is Being Built—Without Builders

THE B.M.S. station at Lingungu, Belgian Congo, is a new one, and the missionaries there, Mr. and Mrs. Cyril Austen, will be busy for some years with building.

They live in a house of native materials—mud, leaves and sticks.

Recently a women's hall was erected. It is called the Olive Hurdle Memorial Hall.

A start has been made on the building of a boys' school. This is an ambitious scheme and most of the money is being found by the Government. But not one professional builder is available. The forty-foot-long administrative block is nearly finished.

Although still without proper buildings, the boys' school is growing. This year the school has laid out rice and manioc (a tropical plant from which tapioca is prepared) plantations covering seven acres. There is also a kitchen garden where each boy has his own plot and grows both African and European vegetables.

The girls' school has sixty-five pupils who have been given new white dresses in which they look very attractive.

An African community of 400 people live at the station, which is the centre of a large B.M.S. area.

Mr. and Mrs. Austen are responsible for the work in the remote districts. This often means long trips away from the station.

Mrs. Austen looks after the girls' school, the station accounts and the shop, which sells food, clothes and books. She greatly needs help in teaching the girls.

Mr. Austen is in charge of the building, the boys' school and general administration of the station. This is, of course, on top of his pastoral work. A male school teacher has been appointed to help him, but he will not arrive until next November.

These Forty W at Qu

By WIN E

IT was early on a Sunday morning at Quibocolo. Strange as it may sound for Central Africa, we were hoping that the chilly mist would clear away, and that the sun would come out to warm things up before 8.30 a.m. For that was the hour at which we should be setting out to the river where a baptismal service was to take place. That morning we were fortunate and the sun drove the mists away just as we were ready to start, turning every thing into a golden glory.

Miss Wre

The eleven men candidates had already set off for the river Lussengele, where the baptismal service was to take place. A large crowd had already gathered there to watch.

At the church the twenty-nine women candidates had assembled. Mrs. Grenfell had prayed with them and they were standing in double file ready to wend their way down to the river some five minutes walk away. They were accompanied by many friends and by the station girls, and as they went along they sang such hymns as *Follow, follow, I will follow Jesus* and *O Happy Day*. On reaching the river the candidates stood along its margin.

The baptismal ice

AS Mr. Grenfell, who was conducting the service, read the account of the baptism of the Ethiopian eunuch from Acts, chapter eight, I was watching their faces and wondering just what were their thoughts. The expressions on

ere Baptized ocolo

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their faces seemed to me to be ones of the satisfaction of accomplishment and joy. They had not come easily to this happy hour. There had been the months of learning. "Understandest thou what thou readest?" Many of the candidates had had to learn to read as part of their preparation, although some of the elderly ladies had found that task impossible. To understand what they read, or what was being read, was an even harder task for them, steeped as they were in heathen customs and chained by belief in evil spirits. But all forty had proved that they did understand the redeeming love and sacrifice of their Saviour.

Cuff

The service over, the great crowd climbed the hill and seated themselves under the shade of the mango and yellow acacia trees for the morning service.

At the close of this service, this day of joy reached its culmination, when at the communion service they were received into Church fellowship.

t Quibocolo

This increase in strength should make a considerable difference in the future. But baptism is not the end of the way. The Christlike life has to be lived in the midst of many temptations.

Please pray for these forty—and for the many, many others who are learning to read of the love of God, whether in their Bibles or in Jesus as they come to know Him by teaching and preaching.

Baptist Guiders Meet at Foxlease

THE first Baptist Guiders' Conference held at the Girl Guides' Association's Training Centre at Foxlease, Lyndhurst, proved a triumphant success.

The B.M.S. must have had great faith in the leaders of our Girl Guide companies, when they so boldly organized this Conference for busy women during a week-end in December. The fifty-six Guiders who managed to get there enjoyed a most stimulating week-end in delightful surroundings, greatly inspired by the speeches and discussion and refreshed by the company.

If those of our Church members who have a critical attitude towards the Guide movement could have been there and witnessed this Conference, they would have been convinced by the Guiders present that duty to God and loyalty to the Church come first, and games, woodcraft and hiking only second.

Miss Handley, who gave us an illuminating talk about Guiding in Africa, said that B.M.S. stands not only for Baptist Missionary Society, but also for Body, Mind and Spirit. This is the aim of Guide leaders: to help girls to be physically fit, mentally alert and spiritually alive. Guiding can present Christianity in a form that appeals to any type of girl.

Rev. Theo. F. Valentine, after his invigorating speeches, made all both think and talk when he gave interesting questions for discussion.

Miss J. Cozens, the Resident Trainer, gave a practical and most enjoyable lesson in "Woodcraft" and a talk on "International Guiding."

Saturday provided plenty of hard work, five sessions interrupted only by meals and domestic chores, but camp-fire at night in the old barn offered just the relief needed with singing and country dancing so ably led by Miss J. Motum.

The Conference concluded on Sunday evening in the same way as Guide meetings are closed—with reading, prayers and "taps."

"*Day is done—gone the sun*
From the sea, from the hills, from the sky.
All is well, safely rest,
God is nigh."

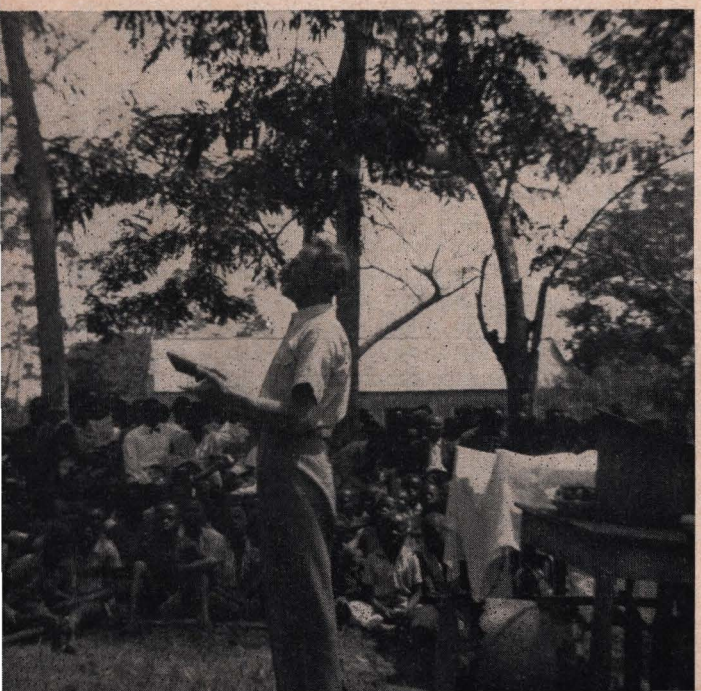
Congo Converts Need Much Patient Shepherding

By A. R. D. SIMPSON

FOREIGN missionary work would appear to be essentially the winning of converts from amongst those who have not yet known Christ, and that must certainly go on; but it has long been evident that the shepherding of those already in the fold is not one bit less important. In practice the latter is probably the more difficult. For one thing the search for the lost sheep and the teaching of the children about Christ is more obviously urgent. Looking after and continuing to teach and care for those already won is more difficult because baptism and church membership —and they always go together in the Congo—is for them an aim already achieved. The Congolese tends to think very much that he has " got there " when he becomes a church member. It is easier to gather and maintain a preparation class for baptism or an inquirers' class than it is to run a Bible Class for church members. The desire for study and for knowledge and for deepening the spiritual life is less than is the desire to reach the definite aim of baptism and church membership. How does that compare with the situation at home?

SOMETIMES there is great distress when baptism is not agreed to by the deacons. The most frequent reason for non-acceptance is lack of knowledge of the Gospels. One of the schoolboys left school at about the age of sixteen but was not accepted for baptism although he had very much hoped to be and most of his friends were. Later he asked again, but his knowledge of the gospel story was still too clearly insufficient. He wept loudly. However, he did not grow angry and give up, as a few do, but tried again and at last reached his long-looked-for and happy day of baptism. So strongly is baptism and church membership desired by many. I have known a candidate travel with a friend all night along a forest road to reach the place of baptism by morning. He was a cripple and travelled on hands and knees. When he arrived the service was over, for it is often at six o'clock in the morning, and we had not expected him, for in fact he was not accepted. But there were good reasons for accepting him and after a hurried deacons' meeting we returned to the stream and he was baptized. I remember two old men, who could have been baptized in their village later, walking in to the Communion centre to be sure of their baptism and to be baptized as soon as might be. That was a three-day walk and the same, of course, back again.

Rev. W. D. Grenfell conducting the Communion Service at Quibocolo when 400 church members were present



THERE is a testing time after baptism. The schoolboy spoken of above is now a village teacher and so is likely to get the further help he needs, for we are constantly in touch with him. Other youths, however, return to their villages or go to some big commercial centre or town and only too often do not make the effort of getting in touch with the Protestant pastor there, and so very quickly drift away. The influences of the heathen village or the big centre are all against the Christian life and against it in a very active way. Not infrequently they soon have that in their lives which causes them to be ashamed to make themselves known to missionaries or African Church workers. Only those who work in these towns and centres know how difficult it is to get contact with the wandering sheep. There is a real field for prayer here. In the villages and smaller centres near the mission station it is easier to keep contact, but much

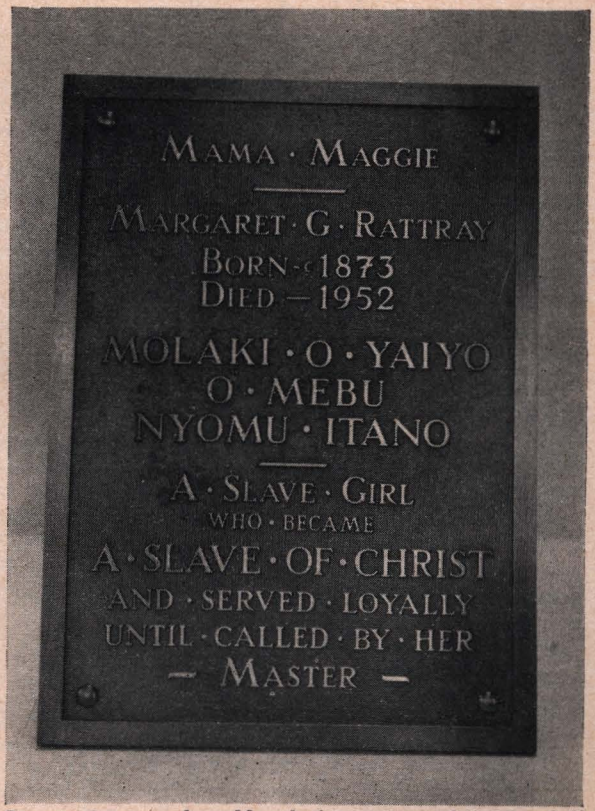
faithful and persevering work is called for from our Congolese Church workers and the missionary. When such persistent personal work dies down the Church dies down and that noticeably.

From the side of the African and from the side of the missionary the tendency is the same: to lay stress on the more obvious work of seeking and do less for the church members—the sheep within the fold. But the gathered Christians greatly need nurturing and guidance, for their development in many ways is slight, as to the majority of them, and superstition and evil is powerful.

Congo schoolboys learn basket-making

THE happiest and most exciting times in my life as a missionary have been with small groups of Christians in Bible study where passages of scripture are read and re-read and discussed and prayed over, and where the breaking light and the quickening of the spirit is exciting indeed. Sometimes a man will burst out into speech as he begins to see the wonder and truth of some passage in one of Paul's epistles or in one of the Gospels. I remember one village evangelist exploding into speech and almost shouting that these things were true—true! These were the things which they had been feeling after but had perceived only as half-blind men see . . . and now it shone forth clear and true! That is more exciting to the missionary than hearing a rogue elephant a few yards from the fragile hut in which he is staying. Those who are privileged to teach in our training schools for teachers and evangelists, know this thrill of discovery which is truly revelation. But unhappily it is only the few who come to such classes compared with the large number who have been received into church membership.

ANOTHER side of this work of shepherding the sheep within the fold is the keeping in touch with the large number of church members throughout the district. A card system is often used and these cards are taken round on itineration and entered up. This helps the missionary to meet the Christians personally. Well organized visitation by village evangelists and teachers for the weekly or monthly collection of promised church gifts is an excellent and very successful way of ensuring that the local shepherd keeps in touch with his sheep individually. When such a tradition is established it bears good fruit—but it takes a lot of establishing.


MAMA · MAGGIE
MARGARET · G · RATTRAY
BORN — 1873
DIED — 1952
MOLAKI · O · YAIYO
O · MEBU
NYOMU · ITANO
A · SLAVE · GIRL
WHO · BECAME
A · SLAVE · OF · CHRIST
AND · SERVED · LOYALLY
UNTIL · CALLED · BY · HER
— MASTER —

The tablet erected at Ntondo in memory of "Maggie" Rattray, a faithful teacher and worker

Converts Blend The Faith with Local Customs

WHATEVER may have happened in the past, missionaries to-day do not try to induce converts to give up all their national customs.

Converts, far from being influenced to adopt the British way of life, are encouraged to be Christians in their own ways.

The resulting blending of the Faith with African, Indian and many other cultures is a fascinating spectacle.

Two examples, a wedding and a funeral, are given by Lesley Bacon in a letter from Dinajpur, East Pakistan.

Hashi, the bride, was an orphan. She lost her parents in a famine and was brought up by missionaries.

In East Pakistan, young people do not usually marry because they have fallen in love. Marriages are arranged for them. Even some missionaries think that, in present conditions, this practice has much to commend it.

Unlike most Moslem and Hindu girls, Hashi saw her bridegroom before the wedding. She had a chance to reject him.

But she accepted him and arrangements were made about jewels (the only wealth a woman has in this part of the world), saris and feasts.

ON the morning of the wedding Hashi was dressed in her oldest clothes. Then her married women friends rubbed her hands, face, neck, arms and legs with an oily solution of ginger. Nobody seems to know the exact significance of this practice, but a " fair dark " skin is thought more beautiful than a " really dark " one. And the oily solution helps to make the bride's skin look fairer.

After the oiling, Hashi had a bath and was dressed in her lovely wedding sari, put on her jewels, had a crown of flowers placed on her head and was given a bouquet. The bouquet was the one English touch.

So Hashi, accompanied by her bridesmaid, another orphan, went to church. The service was much like one in a church anywhere in the world.

Hashi, however, was not expected to look as if the day was the happiest in her life. The occasion is a solemn one and a bride must look solemn.

After the service the couple left the church with their sari and dhoti knotted together. And the groom had a garland of flowers round his neck.

At the church gate they found their path barred by children and had to pay their way out.

Feasting and present-giving in the local manner followed.

THE funeral was of a teacher. One group of boys from the school dug the grave in the Christian burial-ground and another group made the coffin of bamboo.

All the Bengalis attending the Christian service wore their dirtiest clothes. The first part of the service was held under a tree outside the teacher's house. The second part was conducted at the graveside.

A white cloth was placed over the coffin, and it was carried by teachers and boys. Among them was a Hindu teacher. This was unusual. Generally neither a Moslem nor a Hindu in this area will take part in a Christian funeral.

There were no flowers, but after the service a bamboo cross was placed beside the grave.

Then the mourners bathed in the river and put on clean clothes.

WHILE Faith and churchmanship are thus being harmoniously combined with local habits and traditions, the infusion of Christianity makes a marked difference to communal behaviour.

The absence of orgies from a Christian wedding in areas where they usually accompany a marriage is a notable instance. Even more observed is the fact that bereaved people at a Christian funeral do not behave as their fellows who are without hope.

An example is given in a letter from Paul Rigden Green, of Balurghat, West Bengal, India:

" Four years ago a church was established with six members at a village in this area. In time there was a Christian wedding and a Christian funeral. The behaviour of the Christians on those two occasions led eight other villagers to belief. The membership of the little church has been doubled."

Cover Picture : The Bazaar at Darjeeling, North Bengal

MANY MEMBERS UNDER DISCIPLINE AT BOLOBO

Take a peep at a large B.M.S. station—at Bolobo in Belgian Congo.

The most important building, of course, is the church. It will hold about 1,000 people. It used to be packed, but that is not the case to-day. One does not see a large expanse of empty pews at services, but the building is not filled. What are the reasons? There are several. One is that a high proportion of the members are under discipline.

Then there is the hospital. In the past twelve months it had 3,280 in-patients. Operations numbered 782 and 510 babies were born in the maternity ward. On top of that, 39,258 consultations were given to out-patients.

There are three schools, one for girls, with 350 pupils, one for boys and one for training monitors. Some of the boys in the higher forms are boarded.

Lessons start at 6 a.m. The first warning drum is sounded at 5.30. The idea is to get most of the work over before the sun is at its hottest. But the boys training to be monitors do some work in the scorching afternoon.

The village schools are run from the station. In fact the Mission provides the only education available for an area in which there are 7,000 children.

Still standing on the station is a house which Grenfell built.

LITERATURE FOR OVERSEAS CHINESE

The Third Annual Report of the Council on Christian Literature for Overseas Chinese, recently received from Rev. H. W. Spillett, reveals something of the great scope of its activities. This year for the first time there was a gross profit in the Trading Account. Sales were up by about one-third.

The magazine for children, *Happy Childhood*, had a very successful year, the circulation being up by 50 per cent. The Bible Reading Fellowship Notes (in Chinese, of course) had an average sale of 588 copies per issue. The new quarterly, a Chinese edition of *World Christian Digest*, made a promising beginning.

Among the larger books published during the year were :—

The Little Life of Jesus, by Basil Mathews.
The Biblical Basis of Christian Ethics, by L. V. Cady.
The Story of the Bible, by E. J. Goodspeed.
The Doctrine of the Prophets, by A. F. Kirkpatrick.
The Companion to the Bible, edited by T. W. Manson.
The Abingdon Bible Commentary, Vol. I.
Dictionary of the Bible, edited by J. Hastings.
Dictionary of Christ and the Gospels, edited by J. Hastings.
Christianity and Communism, by J. C. Bennett.
History of the Christian Church, by Williston Walker.

And commentaries, concordances and devotional books. The list includes about seventy titles.

37 BAPTIZED AT KUANGTUNG

The Eastgate Baptist Church in Mei Hsein, Kuangtung, held a baptismal service on 13th June, the second since the reopening of the church after its being closed for land redistribution. Thirty-five men and two women were baptized. Each one testified to his religious experience in this service. One of the women baptized stated that before she became a Christian she and the other woman being baptized were such enemies that they would not speak to each other, but that since becoming Christians they had both had a change of heart and were now good friends. The ages of these thirty-seven persons ranged from twenty-one to seventy-five years. They were mostly farmers.

—AND TWO AT DELHI

Rev. R. F. Tucker reports two baptisms in the New Delhi Free Church on 7th November and that two others were received into membership on profession of faith.

THESE PEOPLE ARE IN THE NEWS

W. M. P. JAYATUNGA

Rev. W. M. P. Jayatunga, B.D., has retired from the principalship of the Carey College, Colombo, Ceylon. His place has been taken by Rev. W. G. Wickramasinghe, who for the past four years has been on the staff at Serampore. Mr. Jayatunga hopes to come to London this summer for the Jubilee Congress of the Baptist World Alliance.

KATHLEEN HASLER

Miss Kathleen Hasler will be relinquishing her office as Assistant Secretary for Women's Work at Home in May to become the Society's Hostess. It was decided at the November meeting of the General Committee to create this post. She will have the status of an Assistant Secretary and will be responsible, under the General Home Secretary, for the housekeeping arrangements at the Mission House, the organizing of committee meals, the reception of visitors and the domestic supervision of the Society's furlough houses.

T. J. EVANS

Mr. T. J. Evans, M.B.E., of Carmarthen, has been nominated to succeed the late Mr. W. P. Thomas in the office of Honorary Treasurer to the Baptist Union of Wales and Monmouthshire. He is the only nominee. The election will take place at the Annual Assembly in May, but meanwhile Mr. Evans is serving.

He is an old friend of the B.M.S., having served on the General Committee and a number of sub-committees. At present he is a valued member of the Finance Committee.

LESLIE COOKE

Dr. Leslie Cooke, General Secretary of the Congregational Union of England and Wales, has accepted the invitation of the Central Committee of the World Council of Churches to become an Associate General Secretary and Director of the Division of Inter-Church Aid and Service to Refugees. He hopes to begin his duties in Geneva next summer.

Summer School at Serampore

By LEONARD HAZELTON

YES, we also have Summer Schools in India. This one was organized by Carey Baptist Church, Calcutta, and held at Serampore College during the first week of October. This was a local holiday period in Calcutta, so that all could get away with reasonable ease. Most of the young people who attended were students from the various Calcutta colleges who could not go home to their parents because of the distances. The rest were typists and stenographers or workers in one or other of the factories around Calcutta. All nationalities were represented: Chinese, Burmese, Nagas, Bengalis, Assamese, Nepalis, Australians, Poles and English. One or two had only a limited knowledge of English. They were able to converse with us all right but found the addresses a little difficult to follow. For them the main thing was the fellowship, the realization that in Jesus Christ we all belong to one family. There were several students of Serampore College itself still in residence, and we asked them to join with us in all our activities.

Mrs. A. Thompson and Rev. H. Barclay, the two principal speakers at the Summer School

THE programme was very similar to those of English Summer Schools—6 a.m. was "rising time," which gave us an hour for devotions together and privately before we assembled for breakfast. The morning session began at 9.30. After a brief break we assembled again for group discussion on questions set by the speaker, either of the evening before or of that morning. After lunch at 12.30 there was a short rest period for those who wanted it. Then there were all sorts of games until the time of the evening meal at six o'clock. The evening sessions began at 7.30 with "Chorus time"—twenty minutes of good, hearty singing. We had two portable organs to help. The evening sessions lasted till about 9 p.m., which gave an hour for walks in the cool of the evening by the riverside before bed-time. We walked every evening over the ground covered in bygone days by Krishna Pal, and those who worshipped with him, past the place where he and Felix Carey were baptized in the river on 28th December, 1800. We went, on the two Sundays we were resident, to the Mission Chapel and filled it full and overflowing, even the little balcony at the back was occupied.

On Saturday afternoon we hired two buses and packed them full of youthful vitality. Even the bus-driver learned to sing one of the Hindi choruses. We went for a trip up the river to a famous little village called Bandel, where we had a picnic by the river, and concluded with a short open-air talk and period of hymn-singing to the local villagers who came out to see what was happening. Mouth-organs, guitars and banjos made the accompaniment and we all enjoyed it immensely. All the English choruses and hymns known to us were sung lustily, and one or two new ones tried before we returned to Serampore, tired but very happy.

On the last evening of the Summer School the whole school and college students gathered together for a period of praise and thanksgiving. It was quite simply a period of re-dedication and rejoicing. For several it was a time when eyes were opened and the Lord Jesus came to make a new beginning possible. Such times are good and refreshing. It was with a sense of gratitude and responsibility that we saw the trucks arrive the next morning to take the luggage and equipment back to Calcutta.

Fellowship in Prayer

Based on the Prayer Calendar

March 6–12.—THE WORK AT SERAMPORE.—This town, some twenty-five miles north of Calcutta, is best known to Baptists as the scene of the labours of Carey, Ward and Marshman. Here is the great college which they founded. It continues its work of Christian education, the most important part of which is the theological training of the future leaders of the churches in India and Pakistan. Your prayers are requested for the staff and the students, past and present. Remember, too, the evangelistic work carried on in the town under the leadership of Rev. D. K. Biswas, a missionary of the Bengal Baptist Union.

March 13–19.—THOSE IN TRAINING AT HOME.—This week the subjects for prayer are the students of our Baptist Theological Colleges in Britain and their principals and tutors, and the staff and students of the Missionary Training Colleges, especially Carey Hall and St. Andrew's College, Birmingham. Pray, too, for all overseas students in this country that they may come under influences which will draw them to Christ and into His service.

March 20–26.—ORGANIZATIONS WHICH HELP MISSIONARY WORK.—Pray for the Home Preparation Union, which by correspondence helps those preparing for missionary service; for the Missionaries' Literature Association, which arranges for the sending of periodicals to missionaries and others overseas, and for the Foreign Stamp Bureau, through which funds are raised to support the B.M.S. Remember also all missionaries on furlough.

March 27–April 2.—JAMAICA.—In this island of so many problems, the work begun by the B.M.S. is continued by the Jamaica Baptist Missionary Society and the Jamaica Baptist Union. Pray for these bodies. The B.M.S. still contributes to the work, especially by providing members of staff for the Calabar Theological College and the Calabar High School for Boys. Remember also these institutions and those who serve in them.

MISSIONARY RECORD

Arrival

5th January, Rev. T. W. Allen, from Colombo.

Departures

6th January, Rev. A. R. and Mrs. Neal, for Lingungu.

8th January, Miss M. S. Pain, for Lisbon, for study.

21st January, Rev. H. W. and Mrs. Carter, for Lungleh, and Miss B. D. Grindley, for Delhi.

27th January, Rev. W. C. and Mrs. Fulbrook, for Kibentele.

Birth

5th December, at Shillong, to Rev. A. A. and Mrs. Somerville, a son, Alistair.

Death

5th January, at Seaford, Amy Wilson, wife of Rev. C. E. Wilson, D.D., India Mission, 1892–1905.

ACKNOWLEDGMENTS

(To 17th January, 1955)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

General Fund : "Oswald," £25 ; Anon., £1 10s. ; Army Lad, J. S., £1 ; Mr. B. McCullough, £2 10s. ; A.U.S., £1 1s. 11d. ; Anon., 10s. ; Anon., £1 ; "Rosemary," £1 ; J.L., 5s. ; Anon., 10s. ; "Grateful," £50 ; A Southern Baptist, 5s. ; An Admirer of the Folk at Yakusu, £1 10s.

Women's Fund : Ex G.A., 12s. 6d.

Medical Fund : In Memory of Mrs. Cordwell, £1.

AN ALL-OUT EFFORT NEEDED

The B.M.S. financial year ends on 31st March. Missionary treasurers are asked to send up any money they hold to the Mission House in good time.

Very much will depend on the state of the accounts when they are balanced. Will there be a deficit? Will the objective of the **ONE-TENTH MORE** campaign be achieved? As we go to press the figures are not too encouraging. It seems that we shall do well to receive as much as last year. You can do much to change the situation. Gifts may be sent direct to the General Home Secretary, B.M.S., 93, Gloucester Place, London, W.1.

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Missionary Herald

APRIL 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

All Fools

THE eyes of a fool are on the ends of the earth. So runs the ancient proverb. The truth it enshrines is obvious. Too many people are so preoccupied with distant matters that they are blind to urgent needs close at hand. Too many are able to solve the problems of statesmen in far-off lands and yet unable to manage efficiently their own households. The wise man deals with himself and with immediate problems. He does not let his eyes rove to the ends of the earth.

Those who support Christian missions are often thought to be foolish. Are there not pagans in England? Is there not more than sufficient for the churches to do at home? There is, of course, a certain foolishness in missionary enterprise. The Baptist ministers who in 1792 founded the Baptist Missionary Society planned to evangelize the non-Christian world with a capital fund of £13 2s. 6d., and in the next year they sent out two missionaries, Thomas and Carey, to make an impression on the millions of India. How foolish this must have seemed to many of their contemporaries. Yet, as the apostle Paul pointed out so long ago to Christians in Corinth, " God chose the foolish things of the world to confound the wise ".

THERE are many problems to be tackled in our own country. The churches of our land have to find new ways of reaching those who have no Christian faith and those who are ignorant of the Gospel and its implications. New buildings for church activities have to be built where the people live. In every way Christians together and separately must seek to influence the life of the larger community in all its aspects. But it is not really wisdom to concentrate on the tasks and problems of the homeland and disregard the claims of the work overseas.

The missionary task is always an essential part of the task of the church. One cannot be a complete Christian without being committed to the mission of the Church. " Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you ", is still a command of the Master to His disciples.

SOMETIMES we are misled by thinking of what has been already achieved. The situation to-day is so different from what it was in 1792. Carey's *Enquiry* needs drastic revision. In so many lands which were then listed as completely heathen there are churches able to support themselves and produce their own leaders, preachers, pastors and teachers. We now have a World Council of Churches in which spokesmen of the so-called " younger " churches have a significant rôle.

But what of the unfinished task? In his article last month on his visit to Ceylon, Joel Sorenson pointed out that in that island the nominal Christian community is still a small minority, Buddhists and Hindus alone making up eighty per cent. of the population. According to the 1951 census the population of India is calculated as 356,829,485. The strength of the nominal Christian community is 8,157,765, roughly 2.2 per cent. The largest religious groups are, of course, the Hindus (203,186,986) and the Muslims (35,400,117). In East Pakistan there is a population of 41,932,000. Of these 97.1 per cent. are Muslims, and only 1.3 per cent. nominal Christians.

One has only to consider these figures, and think too of the millions in China and Japan, and of the Muslim countries of the world where Christian missionaries have made so little impression, to realize that the missionary work of the Church is only just beginning.

A DIFFICULT period is ahead. The home churches are not as lively and confident as they were fifty years ago. The international situation is so unsettled, and political tensions limit the free passage of missionaries from land to land. The very success of missions has led to the growth of opposition groups within some of the other religions, like Hinduism, Buddhism and Islam. The growth of new states has led to a revival of these faiths. Then there is expanding and militant communism to contend with.

It will be necessary for Christians of our generation to face the challenges of the day in the spirit and with the faith of the first apostles. God may again choose the weak things of the world to confound things that are mighty. The foolishness of the preaching of the Gospel may again be the instrument of the saving of those who believe. If to preach Christ in word and deed in other lands is folly, then fools we must be—for Christ's sake.

The May number of the " Missionary Herald " as in former years will be a special Report number containing reviews of our work on the fields.

Cheap Sugar from Slave Labour has Left Us a Debt in Jamaica

By VICTOR E. W. HAYWARD

LAST summer I had the privilege of preaching in three different churches in Jamaica on Emancipation Day, 1st August, which that year fell on a Sunday. In the morning I was at Kettering Church, whose pastor was then Chairman of the Jamaica Baptist Union. In the afternoon I preached in Knibb Memorial Church at Falmouth Bay, with winds from the sea rushing through the great cathedral-like edifice. Historic as were the memories which cluster round that district and those churches, I was myself most deeply moved by the evening service held at Webb Memorial Church in Stewart Town. This was really a rural chapel, although by no means a small building, and people had flocked in from miles around, packing the church. The choir was one of the best of the many enthusiastic choirs I encountered, but it was the singing of the congregation itself which impressed me most, for it came from the heart. One of the hymns used was "Thy life was given for me". It was sung with reverence but with fervour; yet at the words: "Thy life was given for me, What have I given for Thee?", and at each subsequent similar refrain, there was an instinctive hush which for me has made the occasion unforgettable.

The part played by Baptist missionaries in the events leading up to the great Emancipation Act is reflected to this day in Jamaican census returns. The communicant membership of our 233 Baptist churches totals nearly 23,000. But, at the 1943 census, some 319,000 persons—about a quarter of the total population—set themselves down as Baptists! The name is held in such high honour that those who have some Christian sympathies but very slight Church connections like to associate themselves with the Baptist cause.

AFTER the discovery of the West Indies by Christopher Columbus near the end of the fifteenth century, the Spaniards sought to colonize the larger islands. They were disappointed in their hopes of easy wealth, but used the Caribbean islands as convenient ports of call for the galleons which did bring back hoards of gold from South America. Sugar was introduced from the Canary Islands. Natives who had escaped extermination at the time the colonies were taken were employed to lay out these new sugar plantations, but cruel treatment killed them off, and labour shortage seemed to doom the incipient sugar trade to failure. It was Elizabethan seamen who, sailing this ocean to attack the Spanish treasure ships, solved the problem by shipping negro slaves to the West Indies from the Gold Coast of Africa. In 1588 the first Royal Charter had been granted to the West Africa slave traders; in 1656 Jamaica was seized for the British Crown.

Of the slaves shipped from Africa, at least a quarter died amid the stench, disease and agony of those terrible voyages. About as many died during the period of acclimatization or "seasoning". Appalling labour and living conditions accounted for the lives of yet a further proportion, and inhuman punishment killed many more. No wonder supply could not keep pace with the demand! During the eighteenth century alone, over 2,000,000 slaves were imported to the British colonies in the West Indies and in America. Slaves were encouraged to have children, for these would become extra hands. But marriage was not permitted, for a good husband or a good father would become a bad slave. Slaves had no human rights, and family life was banned.

EMANCIPATION for a time ruined the sugar industry in Jamaica, though it encouraged the more precarious banana trade. Brought by

Unloading sugar cane at the factory

A sugar cane factory in the West Indies

slaves from Africa, the plantain banana had evolved into a better fruit, but was regarded as slaves' food until its commercial possibilities were realized in the middle of last century. Bananas can be grown and harvested without machinery or capital; but hurricanes, drought, or too much rain, and various diseases make every crop a gamble. No adequate Island economy has been developed since emancipation. Low wages, bad housing, and a general lack of concern for social welfare are a direct legacy from days of slavery. Conditions are worsened by a doubling of the population in 35 years. Pilfering, lying, immorality, and a general disregard of normal marriage standards by countless couples who nevertheless live together happily and faithfully, are all the continuing fruit of conditions for which this country has a terrible responsibility. And so is the colour bar as between lighter and darker skinned Jamaicans—for was not the light-skinned slave more likely to be made a favourite of the slave-owner, and thus seem in time to have some intrinsic superiority. Emancipation is not yet complete.

THE Church of Jesus Christ has a vital contribution to make here. Baptist churches are outstanding for the extent to which their ministry is indigenous. The B.M.S. continues to assist the Central Fund from which the ministers of the Jamaican Baptist Union are paid, but only to the extent of £1,000 a year. The Jamaica Baptist Missionary Society, on the other hand, apart from all it does to help poorer churches in various parts of the West Indies, sends £150 annually to our Society's work in Africa. The chief contribution which we make is through the training of theological students at Calabar College, an institution of which we may be justly proud, as also of the Calabar High School. Mr. H. O. Russell, now studying at Regent's Park College, Oxford, is not the first Calabar man to secure a London B.D. degree; but he is the first to win this success while still at Calabar.

POVERTY and an unpromising future are bringing West Indian immigrants to this country in increasing numbers. The present negro population in Britain may be estimated as about 50,000, of whom some 8,000 arrived last year. Here the Jamaican receives equal rates of pay with his white co-workers. Relatively high wages, unemployment benefits and public assistance make immigration attractive. He finds a job without difficulty, for he speaks English, and it is housing and not employment which presents the real obstacle to fulfilment of his dreams. Yet he encourages more friends and relatives to join him in England. It is not easy for our society to absorb such large numbers of coloured newcomers every year, and if more and larger groups of West Indians become segregated under present conditions, grave moral problems will arise from a growing colour bar that will itself create a new social evil.

In face of this situation the Colonial Office has a great responsibility. But so have British Christians. Legislation may ultimately be required to deal with some aspects of present developments. Yet solutions to the most acute elements in the problem will be reached only on the personal level, and by those who see the situation as essentially an opportunity.

Rev. V. E. W. Hayward with the Chairman and Secretary of the Jamaica Baptist Union

CHINESE CHRISTIANS STILL IN WORLD COUNCIL

Dr. J. L. Hromadka of Czechoslovakia, in an interview with Wu Yao-tsung, Chairman of the Three-self Patriotic Movement of the Christian Churches in China, put the question :

> What is the attitude of the Chinese Churches to the Ecumenical Movement and the World Council of Churches ? Have they any connection with it ?

Wu Yao-tsung replied :

> The Chinese Churches have been members of the World Council of Churches since its inauguration. We regret, however, that the Council on some occasions pronounced judgements which were contrary to the facts and which therefore did not help the Christian cause in a world of tension. For example, in a meeting of the Central Committee of the Council held in Toronto in July, 1950, the Korean Democratic People's Republic was branded as " an aggressor " in the Korean War, while she acted only in self-defence.
>
> In the same meeting the Stockholm Appeal for the banning of Atomic Weapons—signed by one-third of the human race—was regarded as " a strategy of propaganda ". We hope the World Council of Churches, in carrying out its social mission, will be a medium in which international understanding is achieved among Christians in different countries through the frank sharing of views. This will enable the Council to become a true world Christian brotherhood and will be a great contribution towards world peace.
>
> The Chinese Christians have always stood for fellowship among Christians in all countries. We consider this fellowship the more important and urgent in the present world still threatened by war and split by ideologies.

GIRL TEACHERS WILL BE WITNESSES, TOO

Of the 34 girls in the Teachers' Training Class at Cuttack, Orissa, all but two are from Christian homes. The two belong to Hindu families.

After the girls have finished their course at Cuttack, they go to teach in schools in many parts of Orissa. Often they become part of a mere cell of Christian witness.

The aim of the course is to fit the girls to engage in character building as well as to make them efficient teachers of school subjects. When the girls have a Christian background, there is a good foundation on which to build.

During 1954, many of the girls were greatly helped by a young evangelist who was working in Cuttack. As a result of his influence, they have made increased efforts to live truly Christian lives. They have also had more enthusiasm for prayer meetings.

Principal and Secretary of the Class is Miss Gladys M. Seymour, who took over the post last July. All the lecturing is done by her four Indian colleagues.

Miss Seymour is beginning to introduce the girls to games. Already they have started to play modern rounders. Netball will be started soon.

The Class provides a two-year course for junior and senior teachers. There is a hostel in which the girls live.

FOR JUBILEE CONGRESS

E. A. Disengomoka's brother Nzakimwena has been chosen as one of two Congo pastors to attend the jubilee meetings of the Baptist World Alliance.

Pastor J. Nzakimwena comes from Wathen and his people are immensely thrilled by his selection as a representative of the Congo churches.

He will be accompanied by Pastor Samuel Koli of Upoto-Pimu, the other pastor chosen. They can be sure of a warm welcome in this country.

LEPROSY EXPERT HOLDS CONFERENCES IN BELGIAN CONGO

A world-renowned leprosy specialist, Dr. R. G. Cochrane, recently visited the Belgian Congo and Ruanda-Urundi. His tour included Kimpese, Lubondai, Kapanga, Usumbura, Oicha and Yakusu. At Lubondai and Oicha he conducted conferences to which those specially interested in the campaign against leprosy were invited.

In his lectures Dr. Cochrane outlined his ideal of a leprosy programme for Belgian Congo and Ruanda-Urundi, and the part which Protestant missions should take in its development. He urged missionaries to co-operate in every way possible with the Colonial Medical Services and insisted that it was the task of the missions to blaze a trail and demonstrate, with the resources available, how health problems can be dealt with and then let the Government carry on.

While doing so they must present Christ to the world and endeavour to create a self-supporting, self-governing and self-propagating church.

NEW TRUCK AT SAN SALVADOR

The hospital work at San Salvador continues to bring crowds of patients from great distances, despite the fact that the government medical service is improving. In proportion, as the patients come from distant parts, so are the opportunities of spreading the Gospel message.

Early this year the hospital was provided with a new truck. Previously, lack of reliable transport had made visitation of the dispensaries at Bembe and Quibocolo very difficult, and visits of the doctor to the surrounding villages just about impossible. The hospital staff believe that this truck will not only improve the efficiency of the medical service, but also be a very real assistance in the evangelization of the neighbourhood.

Impressions of Baptist Missionary Work in the East

By JOEL SORËNSON

Youth Secretary of the Baptist World Alliance

II. HONGKONG—WITH A GLIMPSE OF COMMUNIST CHINA

HONGKONG is a most unusual city. It is a free spot on the southern coast of the mainland, belonging to Great Britain. Almost 2–3 million people live in the city and territory. Walking on the streets gives you a taste of what China is like: colourful advertisements with Chinese characters, narrow streets with markets, where wares of all kinds are being sold, a congestion of people with the typical East Asia faces.

In Hongkong the new and modern meet the old and primitive. Beautiful new buildings are growing up on the hillsides—white, with modern architecture. Then on other hills and on some of the streets there are the grey, depressing, old-fashioned huts—homes of the many refugees from Communist China. And there are hundreds of thousands of them. Modern, spectacular American cars are running side by side with the old rickshaws, pulled by the coolies. And in the land between the city and the border of Red China, the Chinese farm their land as they have done it for a thousand years.

Hongkong has a Communist and a Western bank side by side. Red China built its building just a little bit higher than the other bank building. Hongkong is the place where trade contracts between the new China and the free world are signed. An enormous trade has been built up. Here is the eye of the free world into China proper —and the city is China's contact with the free nations.

Dr. Stephen Henderson Smith at work in the Hongkong Leper Camp in 1951

IN this strange and beautiful and fascinating city there is a prosperous Baptist work. In 1949 there were four Baptist churches and one so-called chapel. Now there are eleven churches and twenty chapels! The Sterling Road Baptist church—a Cantonese speaking church—had in 1937 not even twenty members. To-day that church has more than a thousand members. Recently a service took place in which 185 people were baptized! The largest Swatow speaking church started as a prayer group of ten people sixteen years ago. Now there are more than 600 members in the church. Recently a new church-building has been erected.

Two big Baptist schools in new buildings operate in the city: the Pooi To Middle School for girls with 1,200 students and the Pooi Ching High School for boys with 3,200 students. This last school was started by the Chinese themselves in Canton sixty years ago. After the change of government in China it was moved to Hongkong. Its president is a wealthy and devoted Chinese businessman, Mr. Lam Chi Fung. He gives the first two hours each day to the school and then often puts in afternoon time for the welfare of the institution. The cost for the new school—$300,000—was carried by the Chinese themselves with exception of $25,000, which was given by the Southern Baptist Foreign Mission Board.

The meetings I attended were most inspiring. I found a spirit of freedom, joy and expectancy.

In my last meeting more than 1,000 people gathered to listen to the Word. They packed the Sterling Road church and took their seats outside on the yard. The Chinese pastor asked me to give an invitation to a new encounter with God or a first acceptance of God's love and grace. More than thirty-five people responded! Their sincerity was apparent. Many were deeply moved.

HONGKONG is an eye into Red China. What about the Baptist work there? Recently a greeting had come from Canton: "Be of good cheer, we preach the same Gospel and the same Bible as you do!" A Baptist pastor, who recently had arrived in Hongkong from Shanghai, told me that the work goes on. In a city named Hing-Wa a new Baptist church had been built a year ago. A revival was held and many people were brought to Christ. The Baptist press in Shanghai continues. In Shanghai a united Christian Seminary is in operation. It is easier to work in the cities than in the countryside. Many country churches have been closed. The church in Canton, which before the war had about 1,000 members now has 400. There is no direct persecution right now. The churches can preach, hold Sunday-schools and have youth work, but no institutions are allowed. The churches are wholly self-supporting. The contact with the outside is completely cut off. No connections with foreigners can be retained.

THERE are many problems confronting a city like Hongkong and the people who live therein. For ambitious youth there is the problem of education. The Hongkong University only accepts a limited number of students. A new Christian university has been started, with at present 300 students. But their degree is not recognized by the British authorities. What can the students do? Some of them go to Red China, where the opportunities to study are good. And many of those who go become Communists.

Then there is the matter of employment. One of those who came forward in my last meeting was a young girl who had graduated from the Baptist school. She was deeply moved. She explained in good English that she and her mother had "many troubles". And one was that of finance. She did not have a position now. She was one of the many students who have a hard time to create for themselves a future in this little head on the map of the China mainland.

I will not easily forget the friendly receptions. I learned to appreciate the delicious taste of Chinese food and made some not wholly unsuccessful attempts to eat with Chinese chop-sticks. But more than for the food I was grateful for the genuine spirit of love and affection for our world Baptist fellowship which came to expression in many ways. And the spirit of freshness, joy and vitality was contagious, greatly enriching the visitor. Chinese and missionaries alike—here were responsible Christians, joyously active in proclaiming the good news to a city which badly needs to hear it.

Young Baptists distribute tracts in Hongkong

In the schools in China begun by our missionaries the citizens of the future are educated

A Notable New Book

Rivals of the Christian Faith:

By L. H. Marshall

The Carey Kingsgate Press. 12s. 6d.

THE recent broadcast talks of Mrs. Margaret Knight and the controversy which followed them have drawn attention to the age-old problem of the relation between religion and morals. The assumptions made by Christian people as they endeavour by God's grace to live the Christlike life have been challenged in ancient as well as modern times. Thinkers have tried to arrive at satisfactory ethical systems based on quite different assumptions. In this book, based on his Whitley Lectures, the late Dr. L. H. Marshall discusses in turn Greek rationalism, Roman stoicism, scientific humanism and Russian communism. He exposes the weaknesses in these four types of ethical theory and compares and contrasts them with the Christian faith. Here, then, is a timely book for all thoughtful Christians and especially for teachers and preachers. It is a good companion volume to his earlier *The Challenge of New Testament Ethics*. Its value is enchanced by the memoir of the author contributed by the Rev. Henry Bonser.

ANNUAL ASSEMBLY, 1955

MISSIONARY MEETINGS

Monday, 25th April :

11 a.m. Introductory Prayer Meeting, Bloomsbury Central Church.

Tuesday, 26th April :

1.30 p.m. Women's Meeting, Bloomsbury Central Church.

2.45 p.m. Annual Members' Meeting, Bloomsbury Central Church.

4.45 p.m. Medical Tea, Westminster Chapel, Buckingham Gate. *Chairman :* Dr. Mary Gell. *Speaker :* Dr. Stephen Henderson Smith.

Wednesday, 27th April :

11.30 a.m. Annual Missionary Service, Westminster Chapel, Buckingham Gate. *Preacher :* Rev. H. Ingli James, B.A., B.D., B.Litt.

6.30 p.m. Annual Public Meeting, Westminster Chapel, Buckingham Gate. *Principal Speaker :* Rev. J. B. Middlebrook, M.A.

Thursday, 28th April :

7 p.m. United Young People's Rally (with Valedictory Service), Westminster Chapel, Buckingham Gate. Admission Free by Ticket.

Mr. Middlebro

NOW safely home in England after his tour of the South Asia field, Rev. J. B. Middlebrook, General Home Secretary of the B.M.S., is looking forward to relating his experiences in the churches. On this page we are able to present pictures of incidents in the early part of the tour. It will be recalled that he was accompanied by Rev. E. G. T. Madge, the new India Field Secretary. The picture at the foot of this page shows them arriving at Santi Kutir in East Pakistan. Mr. Middlebrook writes concerning this visit :

" The Barisal area, where we met the Rev. and Mrs. Gordon Soddy, is the Venice of India. It is a region of intersecting canals and of gentle and hardly discernible passages through the flooded rice fields. In the *Dipti Dut* (Messenger of Light) Skipper Leslie Wenger, with his crew of three or four or five, Christians and near Christians, introduced us to a sort of ' Boy Scout ' existence in his trim and tiny craft. With his help and guidance, after we had seen the church, high schools, hostels, and leaders at Barisal, we kept disembarking at

Rev. J. B. Middlebrook and Rev. E. G. T. Madg

Home Again

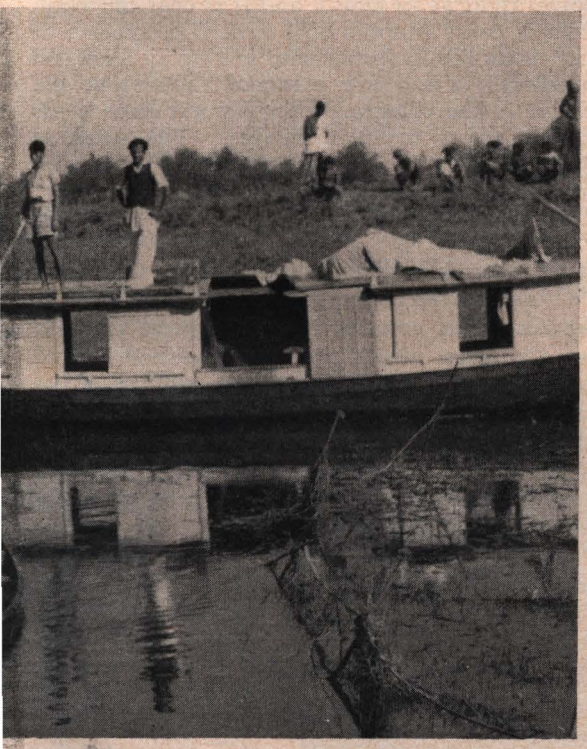
different villages in one of which we had a three-hour service, including the Lord's Supper and the baptism of twenty candidates. At Santi Kutir we were told at a meeting of leaders from a wide area that the floods this wet season had been the worst on record, and I was requested to thank our British churches for the help they had sent."

They received a warm welcome wherever they went, the welcome usually taking the form traditional to the district or tribe, as the pictures on the right show. At Balurghat they were especially interested in the new station. Of this Mr. Middlebrook says:

"Opportunity has been splendidly taken at Balurghat of experimenting with a different kind of 'mission compound' and with much smaller buildings constructed at a lesser cost. Here we have a signpost for the future. It was a sheer delight to tour the district in the Life Boys' Land Rover, and I have some good stories (which I shall take an early opportunity of communicating to the boys concerned) of its travels in the service of the Kingdom."

At Balurghat they saw the Land Rover presented by the Baptist Life Boys of Britain

The official greeting at Kalikapur



arking from the "Dipti Dut" at Santi Kutir

A traditional Mundar welcome

Canadian Baptists Hear of the Prospects in Angola

Going round to the churches on deputation work is part of every missionary's furlough activity. Few have the chance of doing this outside Great Britain. Circumstances on the Field, however, led to the Canadian Baptists inviting Rev. M. W. and Mrs. Hancock to visit their churches. The purpose of the visit was twofold: the imparting of information about their new field of activity in Angola and the gaining of recruits that their staffing needs might be met as soon as possible.

By MAX W. HANCOCK

WHAT an experience it was to travel across that vast country from coast to coast; to meet that young and virile nation and to feel oneself caught up into their enthusiastic missionary interest.

British Baptist missionaries working in India bear testimony to the sterling work that is being done by our Canadian brethren in India, and Canadians are justly proud of this mission. We in Britain know less about what they are doing in South America. But the Canadian Baptist Mission in Bolivia is doing a splendid piece of work at an altitude of about 8,000 feet and there is also much local opposition to their work. But it is here that they are running, as an evangelistic effort, a broadcasting station with its day long programme which is as diverse and varied as they can make it. This station is unique; there is no other like it anywhere else in the world.

We must realize that in addition to this work overseas the Canadians have a tremendous field for evangelism right at their own doors where thousands of " new " Canadians are settling into the country each year. Lots of these when they arrive do not speak English and know nothing of the traditions of the country in which they have come to live.

IT is against this background of tremendous missionary activity at home and overseas that we have to place this further venture of faith in Angola. They felt that they were not doing enough missionary work and lifted up their hearts in prayer to God that they might be guided to the right place. In Angola a prayer for help had gone up from the people along the coast in the land adjoining the B.M.S. field of San Salvador-Quibocolo-Bembe. The B.M.S. had promised that the witness being given in that neighbouring field should not die out. But when the Canadians felt led to work alongside us it was felt that this, indeed, was an answer to prayer.

It was because we had been responsible for this coast work during the interim between the old regime and the new that we were invited to Canada to tell of the need and of the opportunity in Angola.

This new Canadian field stretches south from the Congo river for about 200 miles and it is about 80 wide. The population is about 50,000 scattered in small villages. In this area there are two mission stations, Ambrizete and Quimpondo, which is a short distance up the backwater of the Congo right at its mouth and it is near the small town of Saint Antonio do Zaire. The mission at Ambrizete has a church with getting on for 2,000 members. These are scattered throughout the district in the villages. They support some 40 or 50 evangelists in their villages. The work at Quimpondo is somewhat smaller. The church membership is round about 1,000 and there are about 30 evangelists.

TO carry on normal mission work at those two stations the following mission staff is needed: two Canadian couples, two Portuguese couples, two Canadian nurses and two Canadian school teachers. In addition there is the staffing of the training school for Pastors and Evangelists in which effort the Canadians wish to join. This involves another couple. This means fourteen missionaries and no provision has been made for substitution during furlough.

To send out staff and everything else that is needed for this work is plainly no small effort. The Canadians are determined to meet this challenge and are courageously facing up to it. Let us join our prayers with theirs as we go forward together as labourers in His vineyard.

Cover Picture : Brazil—Rio de Janeiro from the top of the Sugar Loaf

These Churches Look to Britain for Pastors

By COLIN R. WELLER

THE church at Cinnamon Gardens, Colombo, Ceylon, is only one of several Baptist missionary pastorates but, as they all follow a similar pattern, by describing the one with which I was associated for five years I shall, in some measure, be describing them all.

A missionary pastorate is in one sense similar to that of a pastorate in this country; that is, it is the pastorate of a self-supporting and " independent " congregation which is governed by " the gathered church " principle of church order. The church at Cinnamon Gardens calls its own pastor, pays his passage and that of his family to and from Ceylon, and supports him while he is there. It receives no financial help from the B.M.S. or from any other source. While the great majority of the members are Ceylonese—i.e. Singhalese, Tamil or Burgher, with a minority of Chinese and Europeans, the worship and work of the church is conducted entirely in English, so anyone called from this country to such a pastorate is able to exercise his ministry from the beginning rather than be taken up with two years' language study, which is normal in the case of the missionary.

It must not be thought, however, that a missionary pastorate is of the " garden-walled around " variety. The church at Cinnamon Gardens is fully identified with the whole life of the Baptist witness in Ceylon, and in terms of personnel makes no small contribution to the leadership of the Ceylon Baptist Council. The church also plays its part in inter-denominational affairs.

THE church is most favourably situated, both strategically and aesthetically. It stands in most beautiful grounds and something of the size of them will be indicated when I say that during the great Bryan Green Mission—which is a story in itself—we were able to seat 5,000 people and still leave plenty of room for more to stand. Strategically, the church stands at a junction where seven important roads converge and, occupying such an important site, the church has tried to take full advantage of its position. A large neon cross on the apex of the church dominates the scene by night. Once a month the evening service is held in the church grounds and takes the form of film and film-strip services, when contact is made with a number of people who would not cross the threshold of a church building. Also in the church grounds religious drama is presented. Last Easter the story of the Passion and Resurrection was most movingly presented to a large crowd. Of course, the grounds are also used for recreational purposes by the young people, and sport is carried on even under floodlight.

THE organization of the church is of the simplest, allowing a minister more time for his pastoral work than is usual in England. The pastoral ministry is greatly valued and constitutes a most important part of the work. The Youth activity revolves around a vigorous, if somewhat unorthodox C.E. society, the only such society in Ceylon. The young people undertake evangelistic work, not only from their own church but also at a Mission of which Cinnamon Gardens has taken oversight. From time to time they go out in teams to out-stations complete with audio-visual equipment.

The Cinnamon Gardens Church at Colombo, Ceylon

There is a live branch of the B.W.L. which is now under the leadership of a Singhalese lady who came to this country some years ago and whom many will remember as Miss Lettie Belleth. The Sunday school is fully graded and there is an excellent teaching staff. Just before I left a new hall was opened in the church grounds entirely for the use of the primary department. There is a church choir which also renders good service. At present the church is under the very able moderatorship of Rev. S. J. de S. Weerasinghe, a member at Cinnamon Gardens and Secretary of the Bible Society of Ceylon. Mr. Weerasinghe has been to this country twice, being here last year in connection with the Jubilee celebration of the British and Foreign Bible Society. He is a man of fine gifts and large vision. He is also Secretary of the Negotiating Committee for Church Union.

ONE of those most fascinating facets of the work at Cinnamon Gardens is the ministry of the Manse, not only among the folk of the church, but in the way of receiving visitors from all parts of the world. Our visitors' book contains the names of 250 people whom it has been our privilege to entertain, and who came from twenty different nations. It is quite impossible to be parochial in a place like Colombo. We are most thankful to God that we were able to serve in a missionary pastorate, and we are most grateful to the Society for the close and happy association we have enjoyed with them in this ministry.

The missionary pastorates are looking to this country for leadership—they ask for no more. Surely, when we think of all the gifted leadership in this land, they will not look in vain.

Sensational North India Proposal on Baptism

A SENSATIONAL proposal has been put forward in North India in the course of discussions on Baptism.

It is contained in one of the suggestions being debated in an attempt to prepare a scheme for the union of churches of the Baptist, Congregationalist, Presbyterian, Methodist and Anglican orders.

As in all such discussions, one of the chief obstacles in the way of complete agreement is the conflict between two conceptions of baptism.

On the one hand is the minority belief of the Baptists. This is that the sacrament, as ordained by our Lord and handed down by His Apostles, can be administered to repentant believers only.

On the other hand, Congregationalists, Presbyterians, Methodists and Anglicans alike believe that a valid baptism may be given to infants who are too young to repent or to have faith.

IN the North India negotiations, the Baptist spokesmen have pressed for the inclusion in the union scheme of provision for the baptism of believers.

That claim, of course, was expected by the negotiators for the four other communions and was not unduly resisted by them.

Something that Baptists thought of as implicit in their claim has caused a major crisis in the talks. They expected that " believers' baptism " would be available for all who felt led to seek it, even though they had received " sponsored baptism " in infancy.

And the representatives of the four communions who hold that their rite for children-in-arms is a true baptism declared that the Baptists were demanding " re-baptism ".

As " re-baptism " is an impossibility, the situation was near to deadlock.

Desire for union is so strong among the negotiators that attempts to find a way out of the impasse are being made in a spirit of mutual goodwill.

ONE proposal, drafted by an Anglican, has commended itself to a sub-committee. This is his suggestion:

If a person who had been " baptized " in infancy feels that he must express his faith in the New Testament way, he shall be " immersed in water " as a token of his having died, been buried and risen with Christ and as a personal affirmation of " the baptism he received in infancy ".

Not every Anglican would wish to go even so far as that to meet the Baptists. But, even if some such compromise becomes acceptable to the Anglican, Presbyterian, Congregationalist and Methodist authorities, can it be accepted by Baptists? Can Baptists compromise on the Sacrament?

For it is proposed that this immersion shall not be called baptism.

Baptist leaders in North India, and especially those who ardently desire the reunion of the churches, will have to make some hard decisions in the near future.

Meanwhile, the studies, the discussions and the prayers go on.

SEVEN PATIENTS DISCHARGED FROM LEPER VILLAGE NEAR KIBENTELE, CONGO

At the little leper village connected with the Kibentele station a new building has been erected as a shelter for patients. It is a huge half-open place covered with corrugated iron. Here the patients can rest and chat and do their cooking. In the middle of one of the long sides is a small place in the form of a chancel which can be shut off from the rest by a double door and be used as a chapel.

Miss Simone Mercier reports that a few months ago seven patients were discharged. Some had been in the leper village for four or five years, one for fourteen. The new drugs had brought healing to them. Their scars could not be removed, nor could lost fingers be replaced, but their pain had disappeared and they were no longer a danger to their folk.

Kibentele schoolboys assemble for morning worship at the new church

A new attitude to this dread disease is developing. Africans are no longer afraid of being found with leprosy. Indeed, some now come of their own free will to a medical officer. They know that there is now hope for them. The disease can be arrested, perhaps cured.

THEY TAKE WITH THEM THE KNOWLEDGE OF CHRIST

The Governor of Orissa inspected the B.M.S. Hospital at Berhampur and was impressed with the number of nurses.

" You must train them and send them out to Government hospitals," he said. The Government has in hand a big programme of rural dispensaries.

" We do ! " was the reply, though it was necessary to add that the contribution to the number of state nurses needed is only a small one.

The contribution would be bigger if more of the Government jobs were considered suitable by the girls' parents. Many Christian people will not allow their daughters to go to work in remote places far from Church influence.

For some years now, Berhampur Hospital has had a regular intake of two girls to be trained as nurses every six months. They are given a course in general nursing and one in midwifery. Then they remain on the hospital's trained staff for a year.

After that, a few of the best are appointed to the permanent staff. Some go into Government service. Some marry and others return to their homes.

No matter where they go, they take with them not only knowledge of nursing, but also knowledge of the Faith and the kind of behaviour expected from Christian citizens.

Biblewomen at Berhampur Hospital

MISSIONARIES HOLD COMMUNION SERVICE IN POOR MAN'S ROOM

Elsie and Geoffrey Grose at Monghyr went one day to visit a church member who was bedridden. He was very poor, living in one room. His lighting consisted of a hurricane lamp. He had asked that he might have a Communion Service with them. As they approached his home carrying the bread and wine and three small glasses, they saw another man enter the room. On entering themselves, they were surprised to see the little card-table covered with a clean white cloth, on which was a plate and four glasses set ready. White paper had been placed on the chairs and a hymn-book and well-marked Bible were open. The other visitor was a poor old Christian man, a member of another church. The four of them sat together at the Lord's Table. There in that home our missionaries realized anew the love and compassion of Christ for the poor and afflicted.

CORRECTION

Our attention has been called to the fact that Mrs. E. H. Wyatt is now a member of the Elmstead Lane Church, Chislehurst. She was not a member of the East London Tabernacle, as stated erroneously in our November issue.

Kibentele Bible School Begins Well

By RONALD C. SALMON

IN January of last year my wife and I, together with Mr. and Mrs. Lambourne, Miss Handley and Miss Mercier, walked around Kibentele Station looking for the best site on which to build the " village " for the Bible School students and their families, who were due to arrive before the end of the month. The piece of ground on which we finally settled is a shelf of land at the extreme north-west end of the station, broad enough on which to build their nine houses and kitchens, and then descending sharply to the valley through which flows the Ngoma stream. Beyond the valley the ground rises again till it reaches the leprosarium perched on top of the further ridge. The view from our hill-top across the valley to the opposite ridge and then on to the rolling hills beyond, is glorious, and as we stood there that day and took in the view we knew that there was no need to look further.

Yes, the site was good and we were well content with our choice, but we knew that there was still much work to be done before it could become the temporary home for the nine men, and their wives and children, who were to form the first Kibentele *Ecole Biblique*. The tough rank grass, waist high, had to be cleared away and the ground levelled; sticks and thatching grass and native string cut and prepared for the building of the houses, and much digging to be done. But that was but a parable of the bigger task that lay before us of turning these nine keen, but very unlettered men, into truly useful workmen of God. Both tasks appealed to us immensely, and to-day, only nine months later, we are glad to be able to write of most encouraging results in regard to each of them.

THE tall grass has given place to a very attractive little village; the hillside has been hoed by the wives into fertile manioc gardens, while on both sides of the Ngoma stream in the valley below the men have made vegetable gardens to supplement their rations money.

If the men have worked enthusiastically on the construction of their village, they have worked no less so in their studies. It needs to be remembered that these Bible School students are not young lads, but grown men who, after only the meagre education of a village school, had already been out to work many years; Ntela as a tailor; Kazinga as a painter with the railway company; Niongi as a carpenter; Ndoma, a labourer on the sugar plantation; Pidisi, a houseboy; Yobi, a market gardener; Tutalamo as a mechanic, and so on. But nearly all had, before coming here, already given up these jobs to serve as untrained village teachers. So when the chance of this Bible School training was presented to them they jumped at it, not with a view to qualifying for better paid city jobs, but solely to fit themselves the better to do their work as village evangelists.

FEW of them could write fluently or write legibly when they came in, but to-day even poor Ndoma's hand shakes less as he grasps his pen like he used to grasp his spade. Their knowledge of the Bible had been but scanty and of a patchwork nature; but now they can put events in their right order in the Old Testament; relate the earthly life of Christ with understanding, and place the Epistles of Paul in their right relation to his journeys, with a knowledge of how they came to be written.

Their day begins with physical training at 6.15 a.m., and classes from 7.30 to 11.45 a.m., which, besides Bible studies and the three R's, include Church history, doctrine, homiletics and sermon preparation. In the afternoons they do manual work from 2 to 4 p.m. and then assemble in their class-room from 4.15 to 5.30 p.m. for private study and the writing up of their notes on the morning's class-work. On Sundays they take their turns on the preaching rota, preaching either on the station or in the villages within walking distance of the station. Their wives, too, have regular classwork: sewing with Mrs. Salmon; the three R's with one of the school-teachers, and scripture with myself. Now that they are beginning to read they will be taking their part in the running of local village women's meetings.

They are a happy group, and apart from the usual occasional disagreements common to any community—particularly that of students—they get along extremely well together. The venture we, who are on the spot, are sure is already proving its value and justifying its inauguration, and calls urgently for the full prayer support of all who have understood our Lord's command: Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.

Fellowship in Prayer

Based on the Prayer Calendar

April 3–9.—THE WEST INDIES.—Your prayers are requested for the ministers and members of the Baptist churches of Jamaica and Trinidad, for the Officers and members of the Committee of the Jamaica Baptist Union, for work among women and children in Jamaica, for village work in South Trinidad, and for the work of the St. John's Church in Port of Spain.

April 10–16.—THE OVERSEAS CHINESE.—Several millions of Chinese people live outside the mainland of China. Many are in Hongkong, that district and island on China's threshold ; many have settled in Malaya where they now constitute about 50 per cent of the population. Pray for Christian work among these people and remember particularly Rev. H. W. and Mrs. Spillett in their work for the Council of Christian Literature for Overseas Chinese at Hongkong, and Rev. J. and Mrs. Sutton in their work at Kuala Lumpur for the Malayan Christian Council.

April 17–23.—KIMPESE.—This place in Belgian Congo is now a centre for the training of leaders for the Congo Church, especially in the lower river region. At the *Ecole de Pasteurs et d'Instituteurs* pastors, preachers and teachers are trained (and their wives, too) and at the *Institut Medical Evangélique* nurses are trained and the sick are healed. In both these institutions several missionary societies co-operate. As you remember them in prayer, pray especially for our own B.M.S. folk on the staff and among the students.

April 24–30.—WATHEN.—This is one of our oldest stations in the Lower Congo. It is still an important centre for church and evangelistic work and for education. Remember our missionaries working here, and Mr. E. A. Disengomoka as he seeks in educational work to serve his own people.

MISSIONARY RECORD

Arrivals

27th January, Mr. B. Edwards, builder, from Congo.
14th February, Miss B. J. Gadd, from Colombo.

Departures

4th February, Miss B. Loosley, for Delhi ; and Mrs. H. W. Nicklin and child, for Dinajpur.

7th February, Rev. F. H. and Mrs. Drake and child, for Belgium, for study.

Births

16th January, at Berhampore, to Rev. P. and Mrs. Rigden Green, a daughter, Gillian.
3rd February, at Berhampore, to Rev. N. A. and Mrs. Outlaw, a daughter, Helen Suzanne.

ACKNOWLEDGMENTS

(To 21st February, 1955)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

Donations

General Fund : Anon., 10s. ; "A.M.K." In lieu of flowers in memory of Mrs. Amy Wilson, 10s. ; Anon. " For Indian, African and China Mission Work," £4 ; Anon., £5 ; "A.B. Anon.," £5 ; "A.R.K.Y.," £5 ; Anon., £1 ; " From Wales " towards the One-Tenth More Campaign, £10 ; "A.U.S.," £1 1s. 11d. ; Young Army Lad, £1 ; J. Williams, £5 ; Thankoffering from Two Friends at Crowborough, £5.

Medical Fund : Anon., " For work among leper girls in India," £3 6s. ; " In Jesus of Nazareth's name," 2s. 6d. ; " God bless your wonderful work," £50.

Legacies

THE following Legacies have been gratefully received in recent months :—

			£	s.	d.
Dec.	23rd.	Miss Emma Lovely	15	0	0
	29th.	Miss S. B. Stephens .. .. (£750 Translation Work)	1,500	0	0
Jan.	4th.	Miss K. Wilson (Medical) ..	32	10	0
	10th.	Mr. Ernest Victor Brown ..	100	0	0
	19th.	Mrs. Jane Elizabeth Williams	100	0	0
		Mrs. Mary Jane Sutton ..	25	0	0
	21st.	Mrs. Alice Ann Ashworth ..	20	0	0
	24th.	Mr. Reginald Turner ..	595	14	7
	25th.	Miss Elizabeth Weston ..	200	0	0
	27th.	Mr. Jenkin Davies (Medical)	50	0	0
		Miss D. G. Scrivener ..	62	10	0
Feb.	2nd.	Miss E. E. Harper	1,882	12	10
	3rd.	Mr. Wm. Porritt Taylor ..	10	0	0
	4th.	Miss Annie Marshall High ..	10	4	5
		Miss A. A. Fletcher for endowment of Bed in Mission Hospital.			
		3% Defence Bonds ..	250	0	0
		2½% Defence Bonds ..	250	0	0
	11th.	Miss H. Davies	41	0	5

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Missionary Herald

MAY 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

The Joy of Harvest

TO choose a title for the Annual Popular Report of the Society is not easy. We work among so many different peoples in many lands. There are considerable differences in environment and in the type of work attempted. In some areas there may be little progress, in others splendid advance. How can one generalize concerning work in India, Pakistan, Ceylon, Africa, the West Indies, Malaya, Hong Kong and South America? How can one sum up in a sentence the achievements of evangelistic enterprise among primitive animists, Hindus, Muslims, Buddhists and lapsed Christians?

For one small district alone it may be quite impossible to generalize. Take Cuttack, for instance. During the past year came the disappointing news of our withdrawal from the Cuttack Leper Home—owing to misunderstanding and opposition on the part of dissident groups within and without. Yet the Stewart School annual report begins: " The year has been one of considerable advance and encouragement against a background of unexpected difficulty. The Girls' School did extremely well in the Scripture Examination and won the cup for the greatest number of passes in Orissa. . . . The ' Youth for Christ ' meetings made a great impression on some boarders. Monthly rallies have been held and Bible Classes organized. Fifteen girls have been baptized during the year and twelve others are attending a preparation class. Members of the staff visit nearby Hindu villages and the refugee camp, where they teach both women and children about Jesus Christ."

In the Quibocolo report there is, however, a sentence which can be applied to almost every Congo station: " The staff is quite inadequate to do justice to the opportunities." But in this field, too, one station may, like Bolobo, speak of disappointments; another may say, like Lingungu: " It has been a happy year of advance."

ON the whole, the news from the field is most encouraging. New problems and difficulties have arisen, but from many parts of India and from most of Congo stations comes news of increases in membership, a greater number of baptisms and increased giving in support of the work of the church. What a joy such news is to our missionaries. What a joy to those at home who loyally support them in interest, prayer and giving! This indeed is akin to the joy of harvest.

So for this year in the Popular Report (copies of which can be obtained from the Mission House, price 1s., 1s. 3d. post free) the attention of the reader is drawn mainly to what has been achieved, and what is a cause for encouragement and rejoicing. Men and women are responding to the gospel of our Lord Jesus Christ and are coming to Him from religions many and tribes many. The church is being built up in faith and hope. The Christian leaders of the future are being educated. The Gospel is being demonstrated in works of mercy and healing. Gifted men and women are volunteering for service as pastors, teacher-evangelists, nurses and other church workers. Some of our overseas churches are themselves engaged in vigorous missionary enterprise.

Here, then, is a great harvest which is being gathered in. It is the consequence under God of faithful devoted service of many missionaries and overseas colleagues, not only those now serving, but those in retirement and those with the Church Triumphant. Patient serving and husbandry for many years is yielding its fruit. We do well to rejoice at the harvest.

A HARVEST of another kind is being reaped at home. There is a growing interest in the churches in the overseas mission of the Church. All over Britain people are generously giving their support in prayer and gifts. The annual income of the Society is reaching new high levels. Is not all this interest and support at home due to faithful sowing and husbandry by missionaries on deputation, by ministers, auxiliary secretaries, church missionary secretaries and others in our churches, and by those who are responsible at the Mission House for propaganda and missionary education at home?

It is not, however, our harvest, but God's harvest. Only by His grace, with His blessing and by the power of His Spirit, has all this been accomplished. In that great Harvest we are all " God's fellow-workers ". And the real joy of Harvest comes not now but at the final Harvest when the Kingdom of God will come with all its fullness and glory. Then will sowers and reapers rejoice together in the presence of God.

SPECIAL REPORT NUMBER

This issue of the *Missionary Herald* is the special Annual Report Issue. It contains reviews of the work of our main fields by the Foreign Secretaries of the Society responsible. See pages 67, 70, and 74.

A Note of Thanksgiving from South Asia

By W. C. EADIE (Associate Foreign Secretary)

READING through reports from our South Asia field for 1954 one is struck by the recurrence of particular emphases in report after report. First of all is the note of praise and thanksgiving for progress made, men and women brought to an acceptance of Jesus Christ as Saviour and Lord, the Church of Christ increased and built up, the Kingdom extended. Again and again mention is made of difficulties and problems and disappointments, but, almost invariably, before the end, is the note of thanksgiving.

Particular kinds of work are stressed; kinds of work made urgent by the situation in which missionary witness has to be borne these days. There is constant reference to the need for so training Indian, Pakistani and Ceylonese nationals that they will be able, at the earliest possible date, or in the event of any emergency, to carry responsibility for the work and witness of the Church, including the evangelistic outreach towards the millions who yet have never heard.

A street beggar—a common sight in an Indian city

Hardly a report but carries news of Summer Schools, Bible Schools, Workers' Classes, Young Men's Rallies, Laymen's Training Camps, and Women Leaders' Courses. By different names they are called, but they follow one pattern, are directed to one end. From all over a district selected people are brought into the central station—there may be 30 or 40 of them, there may be 150 or 200. For a particular period—it may be three or four days, it may be a fortnight or a month—they live together, study God's Word together, learn teaching methods, are helped to know what it means to be of the Fellowship, have the missionary fire kindled in their hearts, and go back to their villages—some of them full-time Christian workers, pastors or teachers, most of them laymen and women, leaders in their local church—knowing that the work is theirs, and beginning to be more able to do it.

EVERYWHERE, too, there is the attack on illiteracy. The Church must be literate. Christians must be able to read God's Word. Big campaigns in some areas, in others quiet steady working away with a few people so that those few might in their turn go out and teach others. And with the increase of literacy the need for more and yet more suitable simple Christian literature, more especially the need for the Christian Scriptures made available in great quantities at low prices. During the year the New Testament in Kui, the language of the Kond Hills, has been made available for the first time, and there have been new editions of the New Testament in Bengali and in Santali, with record sales to Scripture-hungry churches and in evangelistic work. Work on the new edition of the New Testament in Hindi is now in hand, and revision and reprinting in other languages are being arranged for. At the great religious *melas* or fairs, where tens of thousands of Hindu pilgrims congregate, there has been an eager demand for the literature our workers have, and a lively selling.

And always the emphasis—we must put in all

we can to the building up and strengthening of the Church that has been gathered, so that if and when an evil day comes that Church will be able to stand.

IN the Ceylon report are reminders of what the Church can do and is doing. Spectacular results, we are told, need not be expected in such a strongly Buddhist country at this time when the people are being made to think of Buddhism and patriotism as almost synonymous terms. Only 74 baptisms are reported, 16 of them from the non-Christian community.

But the hardening of Buddhist opposition against Christian activities, and especially against the planting of new churches, is making the Christian community more conscious that they are Christians, making them recognize the need of Christian instruction for their children, and not only for the children. There is a determination that there will be no going back. Church buildings have been re-built or reconditioned. In the last few years new Baptist church buildings have been erected in Matale and Colombo, those at Kotikawatte and Gonawela have been extended and improved, and all the cost, nearly £9,000, has been raised by the Baptist Christians in Ceylon.

Pressure has been brought to bear by the Government against the teaching of Christianity to non-Christian children in the schools, and we have had to comply with the regulations which do not permit such teaching even should the non-Christian parents quite approve of it. But the work of the schools goes on, with the religious teaching concentrated on the children from Christian homes—a policy which will mean, in the days ahead, a better instructed Ceylonese Church. School extensions, too, have been very considerable—evidence again of the value placed on the training given in our institutions. During the past ten years, upwards of £15,000 has been spent on new school buildings or additions, and again the total amount has been found in Ceylon.

IN East Pakistan the disastrous floods, that have been reported in previous numbers of the *Missionary Herald*, caused much distress and disorganized normal church and evangelistic work, but the report from the Barisal area begins with the words: " Faith firm amid the flood," and again the dominant note is of thanksgiving. " We would ask the people, when we sat on their platforms with the water all around, ' What are your special requests for prayer? ' And again and again the answer would be, ' Thanksgiving! God has kept us very well.' Often we were told of how clouds presaged a storm. Had it come, the waves might have led to the collapse of their weakened houses. How they had prayed—earnestly and with tears! And the storm passed by."

It is possible to mention separately only one or two of our centres of work. In West Dinajpur, where the new station has had to be established because part of the old Dinajpur district is now in India and part in Pakistan, there has been a consolidating of the work. A house has been put up for the missionary in charge of women's work, the school has been established and has received not only Government recognition but the warmest possible commendation. Hostels for boys and girls from the farther away villages have been erected. There has been touring throughout the district in the Land Rover, bought two years ago with the Life Boys' contributions, and contact has been made with a number of new villages.

In one section of the district three new churches have been opened, and the report reads: "An interesting point should be noticed in connection with these three churches (and with all new villages in this area), no foreign missionary visited these churches before they were formed. The significance of this is threefold. First of all it means that the Holy Spirit is working directly through the Indian Church in evangelistic outreach. Secondly, it means that the foreign missionary has not prejudiced the issue, encouraging by his mere presence any erroneous

In rural India the ancient methods of farming are still used

(*Continued on page 75*)

THEY LISTEN TO THE GOSPEL

These village women in the Balangir district of Orissa listen intently to the preaching of the Gospel. There has been a good response in these villages during the last two years. Many people have been baptized and have joined the Church

SCHOOL CHILDREN HELP FLOOD VICTIMS

Most parts of East Pakistan suffered badly from the great floods last September. Fortunately Dinajpur escaped. The District Magistrate there appealed for funds for flood relief. The men and boys on our mission station responded immediately. They formed a singing party and went into the town on four evenings collecting funds. One man, Dinanath Babu, wrote a song about the sufferings of the flood victims and set it to a well known tune. Singing this, they went round with a banner on which was written: "Please help the East Bengal flood victims." In smaller letters underneath was written: "Baptist Mission." A number of people asked: "What is the Baptist Mission?" This gave members of the party an opportunity to talk with them. Altogether they collected a considerable sum of money, some rice and some children's clothing.

The girls in the Hostel were not idle. They organized a concert which the District Magistrate attended. At the end of it he thanked all at the Mission for what they had done.

BUS OVERTURNS BUT PASSENGERS ESCAPE

An active missionary's life is by no means dull. Rev. L. G. West of Lukolela was travelling with the B.M.S. carpenter, Epanzanko, in a bus. It was a very stormy day. As they were going over the narrowest part of the Synkin Ridge the stormy wind blew the long grass across the roadway and the bus skidded on it. Over it went with Mr. West and Epanzanko inside it and landed at the bottom eight feet below with its four wheels up in the air. Mr. West and the carpenter crawled out unhurt. Truly a miracle!

CONFERENCES IN MALAYA ON PREACHING AND LITERATURE

In Malaya Rev. James Sutton has been busily engaged in his work for the Christian Council. Not only has he toured the villages with books, pamphlets, tracts, etc., he has also taken a leading part in conferences and retreats.

Last August one of these retreats was held in the Methodist School at Kuala Lumpur, which has pleasant and spacious grounds. For four days Christians from all parts of the Federation and Singapore, representing Anglican, Methodist, Lutheran and Presbyterian churches, had fellowship in worship, study and recreation.

The most important part of the retreat was Bible study. In the mornings the subject was: The Major Prophets; in the evening, the First Epistle of Peter. Lectures were given on *The New Village Churches*, *The Use of Literature in the New Villages*, and *How to Get our Message Across*. Bibles and new books on evangelism were shown, appreciated and bought in good numbers.

VILLAGE GIRL CAN NOW READ

Among the eight adolescent girls who came to Balangir for four months in the rain season was Premi. She was very sweet natured but not too bright. Miss Wilma Harkness at times despaired of her ever being able to read. Some time later she visited her village and had a meal in her home. She asked Premi if she would read to her. She willingly took down from a shelf a Children's Bible and read a Bible story. How pleased Miss Harkness was that she had not forgotten what she had learned. She had become one more Christian woman able to read the Bible for herself.

The Church Grows in Congo

By ELLEN M. CLOW (Associate Foreign Secretary)

HERE is an extract from the San Salvador Report: "Seventy-five years have elapsed since the first missionaries settled in San Salvador. They found a primitive African society, cohesive and close-knit, yet indebted in many ways to the Portuguese culture that had for several hundred years exerted a varying influence on the people. For many years following, society was stable: but in the last twenty years it has got more and more out of equilibrium with the exodus of men folk to the Belgian Congo. Many women—mostly brides—also go across the border, and it is interesting to note that of 99 weddings celebrated at San Salvador Protestant church in 1954, 63 bridegrooms came back across the border for their brides and returned with them to Belgian Congo. . . .

"A heavy new responsibility has been taken in the Noqui area where some 20 villages have been clamouring for teachers. This work, formerly the responsibility of the Angola Evangelical Mission, will one day revert to the Canadian Baptists, but for the present it is being supported from San Salvador. Eight new evangelists have been placed there during the year and one of San Salvador's outstanding deacons has gone to act as pastor to the group of villages. There are some 200 members in this district, of whom about 40 have been baptized this year. These figures have not been included in the statistics accompanying this report. The Noqui people are full of zeal and have built churches and houses for their teachers with heart-warming enthusiasm."

A happy Congo schoolboy at Wathen

THROUGHOUT the field, the urgent need is for trained African pastors. This is reiterated from almost every station. Many men, women and children are being brought into the fold, but there are not enough pastors to feed Christ's sheep and lambs, and so numbers of them wander away again and are lost, but, with Evanston in mind, we recall that the victory is with Christ, and He is the Hope of the World.

As yet we only have two fully-trained African pastors. Each of them has had the full Kimpese training. Both are coming to the Baptist World Alliance Congress, arriving in this country in April. They speak about four languages, including French. Their churches are happy about their coming, and are collecting money to help with their outfit and expenses.

It is obvious, in this lack of trained ministry, that the training of lay leaders is one of the most important of our developing tasks. Laymen's classes in Léopoldville were regarded by the Rev. W. D. Reynolds of the utmost importance. On their way home from work these men came to him for evening classes and Bible study, and since his departure this work is still carried on by the Léopoldville staff. We are overjoyed to learn that two of these men are now offering themselves for full training for the ministry.

Moreover, the few areas which have not already done so are planning for one to two years' Bible Schools for teacher-evangelists and country workers, or where this cannot be organized, they will bring to the station such men as can be freed, together with their wives and children, and hold short periods of intensive teaching.

THE idea of one Church loyal to Christ throughout Congo with the realization of the members' interdependence and essential fellowship in the Master, is one that appeals greatly to the African Christians. A preparatory conference of the Consultative Council of the Church of Christ in Congo has proved to be an event welcomed and made use of by the African leaders who attended it. They did an admirable piece of work and expressed themselves on a great number of important Church issues.

Congo wives receive instruction in domestic economy

Medical missionary work is developing along the usual lines of expansion, exceeding the working capacity of the number of doctors concerned. At Upoto-Pimu an infirmier of long standing remarked more than once that he " had never seen so many people coming every day for treatment—never seen such large crowds waiting to see the doctor—and certainly the number of major surgical operations (286) exceeded that of any previous year." " It is humbling," says the doctor, " to notice the childlike confidence in our powers to help these people who come to us, many through scores of miles of difficult forest paths, across rivers and over swamps."

In the Yakusu area visits to rural dispensaries alone amounted to 572,723 for the year. Quibocolo is grateful for the opening in September of new buildings, two houses built in concrete blocks with cement floors and corrugated iron roofs. The African nurses there have given another year of good service, but of the three men the senior and most experienced has now asked to be released whenever possible in order to give more time to his coffee garden, which is the main source of income for his large and growing family. Most of the staff are very young girls, some of whom still attend school in the afternoons. They are all members of the inquirers' class and in their work in the dispensary are able to give practical expression to their desire to follow Jesus Christ.

PROTESTANT missionary societies welcome the news of State schools for Africans. The basis of these is to be non-confessional, but religion is included in the curriculum, the student having the choice of either Protestant or Roman Catholic instruction or of " ethics ". The first Government primary schools were opened in October, 1954, in Léopoldville and Stanleyville. Simultaneously teacher training schools were also opened.

The field is now asking for two specialist missionaries: an agriculturalist who knows about animal husbandry, and a journalist to start a Christian newspaper in French and in the vernacular. The request for the latter underlines the importance of Christian literature to which we must now pay more than mere lip service.

These are some of the new developments anticipated and keenly desired in Congo. But can they be carried through? The answer depends, to some extent, on the obedience of each one of us, African and European, to preach the Gospel to all nations.

Cover Picture: Rev. H. J. and Mrs. Casebow at Léopoldville receive a visitor from up the river

Impressio
Missionary W

By JOE

Youth Secretary of

III

THERE are two major Baptist groups working in Japan. In 1860 Baptist work was opened in Yokohama by a sailor and missionary from the Northern Baptists in the U.S.A. Southern Baptists began their work in 1889 in Kobe. The work through both missionary societies grew. Schools were established and conventions formed.

In 1941 the desires and the power of a totalitarian state was revealed. All the Protestant churches were forced to join into one body: the *Kyodan* or the United Christian Church of Japan. This merger was not basically religious. It was forced by the government. The churches had to choose: join or give up. And the unity did not last long after the war. Several groups—among them the Anglicans, the Lutherans, the Salvation Army and the churches affiliated with the Southern Baptist Convention—withdrew their membership from the *Kyodan*. These Baptist Churches formed the Japan Baptist Convention. The churches affiliated with the Northern or, as it is now called, the American Baptist Convention, stayed in the *Kyodan*. Recently, however, a Baptist fellowship of American Baptist Convention churches has been formed, the *Shinsei Kai*. Most of the churches in this fellowship remain within *Kyodan* and apparently will do so. A minority have left the *Kyodan*, feeling that their Baptist faith is not allowed full freedom of expression in the *Kyodan*.

I TRAVELLED extensively in Japan for three weeks and spoke in many schools and churches.

The pastor of the Hiroshima Baptist Church with his wife and daughter

Joe

It was great to visit the Baptist schools. The American Baptists operate six schools from primary grades to the high level Kanto University in Yokohama. The Southern Baptists operate a girl's high school and junior college in Kokura—Seinan Jo Gakuin—and a boys' high school and university in Fukuoka—Seinan Gakuin. Both Baptist fellowships have seminaries. The students usually listened with great attention. It was thrilling to see the girls marching into the auditoriums in strict order, all in dark blue uniforms, all with the same black hair. Here democracy expresses itself in strict unity in dressing. No differences in social standing shall be noted!

In the *Shinsei Kai* there were in 1953 approximately 5,300 members in 55 churches. The Japan Baptist Convention reported in April 1954, 58 churches with about 7,000 members. The number of baptisms during the past statistical year in this convention was 1,080, in *Shinsei Kai* 400. The figures of the Japan Baptist Convention indicate a fine growth, for after the war less than 1,000 members formed this fellowship.

TO meet the Baptist youth of Japan has been an interesting, educational, and joyful experience. The Japanese people do not give audible and visible expressions of their feelings. They are trained not to show any emotions. And it may be that one does not sense so much of what they actually feel religiously. The intellectual interest is apparent. Theology is held in high esteem. I remember a discussion with a pastor and a young layman on one of the Inland Sea islands. This young layman knew Barth's theology very well and argued for the centrality of the Cross in any Christian interpretation of the life and message of the Bible! This somewhat intellectual approach

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may account for the fact that evangelism is not yet the strongest feature among the Baptist youth.

The interest in Baptist youth in other parts of the world is strong. Particularly the youth work in Europe attracted interest; and in Europe Germany was the land of their choice. They feel closely related to Germany: both countries lost the war and had to find new foundations for their lives. I found in them a seriousness regarding their faith, which points to spiritual health. Their concern to find Christian solutions to the problems of modern life was a sign of Christian quality. Then their sincere interest in and love for our world-wide fellowship of young Baptists was most encouraging.

IN this short article there has not been opportunity to touch on several matters of interest, e.g. the agricultural-evangelistic project, "The Rifu Christian Centre", the Gospel Ship Mission on the Inland Sea, the new Baptist Hospital in Kyoto, the matter of democracy in a non-democratic society, the problems for young and newly converted Christians finding their way into Christian fellowship of the Baptist kind and the revival of Buddhism and Shintoism. The problems for Christian Japan certainly are many. With this background in mind it is encouraging to know that the Japanese Baptists walk along in seriousness and faith in co-operation with about 180 Baptist missionaries from various denominations. And this story, as told by one of the missionaries, may serve as the illustration of the situation for Christianity right now.

There was a man who, while he was a soldier, secretly was introduced to the Bible by a Christian Japanese officer. However, he never became a Christian. He became totally disgusted with the army. He just despised its totalitarianism. After the war he tried Communism, but found the spirit there to be like the one in the army: totalitarianism. Then for two years he tried the Roman Catholic Church. But it was here like in the army: totalitarianism. One day he met a Baptist pastor on the train. The pastor invited him to a youth meeting. Here he found a different atmosphere. Here were open minds and opportunities for free discussions. He had found something new and thought that perhaps this was it. There he stands to-day, and it is up to the leaders of that group to convey to him the freedom and the power of the Gospel of Jesus Christ.

Japan may not be wide open to the Gospel, but Japan is in deep need in its moral and its religious life. It stands with a quest for a faith. It is great to know that our Baptist fellowship is doing its part in making Christ known in "the land of the rising sun."

A Vast Country

The map below, kindly lent by Messrs. Lever Brothers & Unilever Limited, in whose magazine *Progress* it first appeared, helps one to realize the vastness of Brazil where our missionaries, Rev. A. C. and Mrs. Elder, have begun work. All the countries of Europe can be fitted into its territory, with space to spare. Turn to page 76 for an account of the start which they have made at Ponta Grossa and of the welcome which they have received.

Work in the West Indies Makes Good Progress

By VICTOR E. W. HAYWARD (General Foreign Secretary)

IN many ways reports of Baptist work in Jamaica and Trinidad for the year 1954 show a similarity to those received last year. This has again been, on the whole, a year of considerable encouragement. There is one special feature which will long remain in the mind of the writer, whatever happens in the memories of friends overseas —the joy of fellowship during my visit to these two islands in June and July. There was no doubt about the welcome so graciously and constantly expressed; nor was I left in any doubt of the strength of the ties which bind Baptist churches there not only to our Society, but, through it, to our churches in this country.

The Jamaica Baptist Union and the Jamaica Baptist Missionary Society have both reported a successful year. The J.B.U. is to be warmly congratulated on the realism with which it set itself to the task of balancing its increased budget for the Central Fund Scheme through which the salaries of its ministers are met, and, even more, on the fine response which has been made by the churches themselves to the appeal issued to them for greater contributions.

We have been very gratified to note the appreciation which has been felt for the help given by the Rev. S. E. Leslie Larwood in this connection, as well as for the inspiration of his ministry. Mr. Larwood has commenced a Bible School, which is being well attended, and is making use of considerable opportunities for broadcasting the Gospel message over Radio Jamaica.

Baptisms reported by the J.B.U. for last year number 1,344, bringing total church membership within the Union to 23,621—as compared with 18,000 less than ten years ago. The J.B.M.S. is now taking special responsibility for rehabilitating and extending work in Belize, British Honduras, and aims at increasing its budget for the current year by over 20 per cent.

IN submitting his seventh report as Principal of Calabar College, the Rev. Keith Tucker stated that " the work of the College had been vigorously maintained throughout another year ". Four students left last July on completion of their course, three of them to settle in the ministry, and the fourth (who had made history by gaining his London B.D. while still at Calabar) to pursue further studies at Regent's Park College, Oxford.

Generally speaking, examination results were highly satisfactory, while work in the various student pastorates continued to call forth considerable zeal. 124 new members were received into the fellowship of these pastorates during the year, and 45 inquirers enrolled; £162 was raised for the work of the J.B.M.S. On my visit to the College, as also to Calabar High School, I felt very proud of the achievements of these two institutions, and of the quality both of those who are training and those who are being trained.

We have been relieved to learn that obstacles to the erection of Calabar Chapel have now been removed, and look forward to news of its completion, and use

Primary children at the 5th Company School, Trinidad

as a spiritual centre for the life of both school and college. We heartily endorse these concluding words in Principal Tucker's report, " Like Knibb and Tinson we believe that, given a fair chance, the West Indian student can acquit himself as well as the students of other races, that the production of a cultured ministry is essential to the well-being of the Church, that the salvation of Jamaica must largely be in the hands of Jamaicans themselves, and that . . . Baptists have an indispensable contribution to offer."

ONCE again our Baptist churches in Jamaica have been helped by evangelistic teams from brethren in the Southern Baptist Convention, and by a large-scale Bible Vacation School programme run by eager and happy young people who came over from the Southern States for that purpose. It was a pleasure to meet many of these on my travels, and to share with some of them in the Summer School held at Calabar, which was in many ways reminiscent of our own B.M.S. Summer Schools, except for the smart dresses worn at the meetings! Visits to many of our Baptist churches, both large and small, afforded a heartening sense of the reality of our Baptist witness. Yet their work must be strengthened and increased if the task of spiritual emancipation is to be carried through to anything like final effectiveness.

IN Trinidad, St. John's Church at Port of Spain celebrated the 100th anniversary of the erection of its present fine church building (notable for the large stained glass window depicting Christ, the Light of the World). There were fine attendances at all the Centenary meetings, and the enthusiasm then engendered has continued to inspire the rest of the year. The Rev. A. L. Suter, who did such a fine work as moderator of the church during the difficult period of the last two years, has been seconded, at the eager request of the church, to continue his ministry as its pastor. Under Mr. and Mrs. Suter's leadership, the church looks forward to increasing strength in the years to come.

In South Trinidad, the Rev. and Mrs. S. G. Poupard have continued their courageous struggle for the uplift of our smaller churches there. A United Evangelical Crusade bore considerable fruit, and 1955 has seen the commencement of our own evangelistic drive upon Princes Town, where it is hoped to start a new Baptist cause. The inspector's report on both the Fifth Company school and the Marac school has been commendatory. Fifty baptisms have been reported. The splendid work being done by Miss Eva Waggott through the various branches of the Baptist Women's Federation was impressed upon me by the United Rally which I was privileged to attend. Prayer is specially desired for this needy and difficult situation in South Trinidad; although disappointments and frustrations have been many, we rest assured that the labour so faithfully done " is not in vain in the Lord ".

The main street at San Fernando, Trinidad

A NOTE OF THANKSGIVING

(*Continued from page 68*)

ideas and hopes of material help. Thirdly, in face of the present anti-missionary propaganda no objection can be made in these cases."

From our various medical stations comes again the report of blessing accompanying the healing ministry. Full hospitals and overworked staffs are witness to the place this work still has in the enterprise, and the following, from the Chittagong Hill Tracts, is testimony to its value: " Early this year, Noaram Chakma of Gabaghat on the Mayoni River called us to go up and help him. He was witnessing to people there about what Christ had done for him while he was taking treatment for leprosy at Chandraghona and telling them about the Christian teaching he had received. As a result, several people were wanting to be baptized. Upendra Babu and I went up to help and finally we baptized two people from Gabaghat, six from Uluchori, three from Atarakchora, and one from Kakporiya. These villages are within five or six miles of each other. Later in the year we visited them again and received them into church membership at the Communion Service.

Without a doubt—cause indeed for praise and thanksgiving.

A Good Beginning in Brazil

AT the beginning of December, Rev. A. C. and Mrs. Elder, having completed their term at a language school, arrived in Ponta Grossa, Parana, Brazil, to begin their pioneer and experimental work. As there are in Brazil many Baptist churches and many American Baptist missionaries, it is sometimes asked if such pioneer work is really necessary. Such a question reveals a lack of knowledge of the immense size of the country.

Brazil is the fourth largest country of the world, its territories extending to 3,286,169 square miles. It is divided into twenty states. It contains two per cent of the whole population of the world, 47 per cent of the people of South America and a third of all the people of Latin America. In the state of Parana alone the population is increasing at the rate of one million a year.

PONTA GROSSA, an important railway centre, is one of the principal and oldest towns in Parana. The region about it has been opened up to civilization in the last ten years. Great pine forests are being cut down and either replanted or transformed into wheat lands. Roads have been constructed. In the last four years eight new towns have sprung into existence. The population has doubled in the last five years.

When such rapid changes are taking place and when peoples are on the move, new ideas are more readily accepted. Moreover, conditions are created which help men and women to realize their need of an adequate faith by which to live. Here, then, is an opportunity with tremendous potentialities.

There is very little evangelical work in the whole of the area. The one or two Baptist communities have neither the personnel nor the resources to meet the challenge of the situation. They have given a warm and cordial welcome to Mr. and Mrs. Elder.

SENHOR Tito A. Ribeiro, the leader of the Ponta Grossa Baptists, writes: "We are immensely gratified with your Society that these brethren in God have been sent to us. They are accepted by all the Baptists of Parana, and all are very satisfied with their coming, especially in Ponta Grossa which is the important centre of the State of Parana, a city with more than 70,000 inhabitants and a centre on which converges all the towns of the interior and other states in the federation. We regret that all the interior of this state has not yet been evangelized, an area with fifty towns which is experiencing extraordinary development but has not yet any organized Baptist work. We ask you to study the possibility of the permanency of our brethren, the Elders, for this is a very necessitous region."

Mr. and Mrs. Elder themselves speak most hopefully of the prospects. They arrived at the beginning of the summer (December in Brazil). January and February were the months of the school holidays and they hoped to make as many contacts as possible with children and students in the period. They have been active in conference and Bible Classes and training courses for lay leaders.

CHRISTMAS CELEBRATIONS IN MISSIONARY LANDS

Here are some accounts of the Christmas celebrations in missionary lands.

Udayagiri in the Kond Hills

Even the slackest church member made an effort to attend the Christmas Day service. Every space in the church was filled and there was hardly room for the minister. The people arrived in families and groups and everybody was unusually neat and clean.

Kui Christians do not give Christmas presents to one another, but the festival is the time for buying new clothes. For many of them it is the only time in the year when new clothes can be afforded.

For weeks before Christmas the women were busy cleaning their homes. In particular, the floors were re-mudded.

The church, too, was spruced up. Its floor was re-surfaced and its walls whitewashed. Coloured paper, cut in patterns, was hung or stuck to wooden beams.

While the congregation was assembling for the service Kui hymns were sung to the accompaniment of cymbals or portable harmoniums brought by the young men. Some were sung to English tunes and others to local tunes.

After the service there were midday meals. In many streets all the families clubbed to buy the food and had a communal feast.

Through the filling of wants boxes the missionaries were able to distribute small gifts to needy folk. All the patients in the hospital had a present. Woollen goods, scarves, needles and cotton were especially appreciated.

Ntondo, Belgian Congo

On Christmas Eve a procession, carrying candles, went singing carols through the mission compound, the hospital wards and the village.

The scene was one of peace and beauty. With the moon nearly at full, the forest trees were seen against a silver sky. Water of a lake glistened and a gentle breeze whispered through palm fronds.

With the dawn of Christmas Day, the bells were rung and music filled the air. In the early warmth of the tropical sun, happy people came from their homes and the children were full of excitement. There were gifts and greetings for all.

Then the people made their way to the gaily-decorated church and the service was held in an atmosphere of hushed reverence.

And meals and festivities followed.

Congo schoolboys sing carols outside the missionary's bungalow—now a traditional part of Christmas celebrations

EVEN PINS AND NEEDLES HELP

Hints on what to put in *Wants Boxes* to be sent to Angola are given in a letter from Vera Harrison of Quibocolo.

"We find immediate use for gifts of clothing", she writes. "The hospital is always in need of woolly vests and old bed linen to tear up for dressings.

"I am glad of summer dresses that can be altered to fit the station girls (teenagers), and cardigans, or wool to knit them. Wool is very expensive here.

"Small remnants of cloth are a help, too.

"For the girls' own knitting and sewing, any spare wools, cottons or embroidery silks would be gratefully received, and pins and needles are always welcome.

"If any of you plan to send anything before the summer, perhaps you could contact Miss W. Cuff, Forton, Chard, Somerset, who is on furlough and who will, we hope, be returning to Quibocolo in July or August. She could probably arrange to bring some things with her."

Other stations in Congo, of course, are glad to have such gifts. Goods can be sent at any time to The Wants Department, B.M.S., 93, Gloucester Place, London, W.1, and, if the giver so wishes, they can be ear-marked for any station.

THEY ARE NOT DECEIVED BY COMMUNISTS

Not all Communist propaganda playing down missionary accomplishments is getting across. When a group of British young people visited China last year they visited a mission hospital which had been taken over by the Communists. Their guide was talking as though the whole thing was a Communist achievement. Then one of the visitors interrupted him and said: "Pardon me, sir, I noticed the date 1928 on the cornerstone as we came in. Will you please explain that."

The map of Brazil on the page opposite was kindly lent by the British and Foreign Bible Society

Much Encouragement Received at Annual Assembly

By KEITH TUCKER

THE Baptists of Jamaica have received fresh encouragement to face the problems and opportunities of the present, as a result of the Annual Assembly held at East Queen Street Church, Kingston. The chairman's address, by Rev. J. M. Bee, dealt with the foundation, framework, and fruits of stewardship—a timely utterance and one that came fittingly from the minister of the Browns Town Circuit, which in 1954 headed the list of churches contributing to the Jamaica Baptist Missionary Society, with a record contribution of nearly three hundred pounds.

At the Union Session, Rev. J. L. Rhynie, who will be the Union's delegate to the Baptist World Alliance Congress this summer, gave an encouraging secretarial report, showing that the ranks of the ministry had been increased, and that there had been a nett gain in the membership of the churches of over a thousand. The number of Baptist members now stood at twenty-three thousand, compared with eighteen thousand, eight years ago.

At the Missionary Society Annual Meeting, I was able to show that in 1954 we received the largest amount within living memory, £4,262 17s. 4d. This compared with £1,165, raised in 1947. The Society felt led to make a special effort to build up the work at Belize in British Honduras, and to carry out missionary work in the little evangelized regions in the interior of that country. To this end the Society gratefully accepted the offer of Rev. and Mrs. Harry Brown to undertake this work, and rejoiced to learn that a student from our College had offered to go with them. The Society budgeted a special amount for this field, convinced that God was leading in this direction.

AT the General Committee of Calabar College my Report as Principal was accepted with appreciation of the work done by both Principal and Tutor. The Report revealed that history had been made during the year, when Student H. O. Russell became the first student to obtain the London B.D. while still at Calabar. The College had received quite a number of unexpected financial gifts, and the work of the Student Pastors had been very successful. Three students had been ordained to the ministry, and the number of applications to the College was continuing to be very satisfactory.

In giving my Report to the Union as Secretary of the Central Fund, I was able to show that the turnover of this Fund reached £40,000 in 1954, the largest since its inception in 1950. A Ministerial Pension Fund in connection with the Standard Life Assurance Company had been inaugurated, and, although the obligations of the Central Fund had been increased, it had closed with a balance of £1,700.

The Assembly showed its appreciation of the services rendered to our Baptist cause by Rev. Leslie Larwood, by electing him editor of the *Baptist Reporter*, and the Calabar Committee elected him a member of its Sub-Committee, which Committee deals with the business of the College throughout the year. These were significant tributes to one who in a short period has won high esteem throughout the denomination.

UNION Sunday was marked by a procession of witness through the centre of Kingston. Led by Officers of the Union and the B.M.S. Representative, and made up of many hundreds of delegates, local church members and Sunday School children, it attracted much attention as it made its way to the East Queen Street Church for the evening service. The spacious building was unable to accommodate all those who wished to attend, but those who were fortunate enough to get in heard a really excellent sermon delivered by Rev. Noel Belinfanti, one of our younger ministers, who two years ago left the Congregational ministry to join our own, having become convinced of the truth of Baptist principles.

The debates on the Union floor were often spirited, but were also conducted in the spirit of harmony, and the re-election of the Union's Officers revealed the confidence felt in the administration of the Union. Great progress has been made in the work of the denomination, and the delegates returned home encouraged and pledged to greater efforts still.

Fellowship in Prayer

Based on the Prayer Calendar

May 1–7.—THYSVILLE AND KIBENTELE. At Thysville are the State Railway Repair Shops and a considerable European population. It is a centre for our work extending to more than 120 villages. Kibentele also is the centre of a wide village area. Its medical work includes a leper village. Near by is a growing industrial settlement at Moerbeke. Pray for the church, pastoral, educational, and medical work, remembering specially the Congolese workers in these two strategic places.

May 8–14.—BOLOBO.—This district is an important meeting place of several large tribes. Our work extends from the river into the hinterland. In recent months there have been many discouragements for our missionaries and their African colleagues, because of lapses from the Faith. Yet the work continues in churches, schools, the hospital and the printing press.

May 15–21.—TSHUMBIRI, LUKOLELA, AND NTONDO.—At these stations also in the Middle River Region church and evangelistic work continues vigorously and there is medical work at the hospital and dispensaries.

May 22–28.—PAKISTAN—BARISAL.—In the Barisal district there are 60 churches with a membership of over 3,600. In addition to the pastoral and evangelistic work, educational work is done in boarding schools for boys and girls. This is a rice growing area which last year was devastated by floods in consequence of which many people were left homeless and starving.

May 29–June 4.—WHITSUNTIDE is a festival of special significance to missionary work. The day when the apostles spoke in many tongues is commemorated in the beginning of the missionary work of the church. The English name is derived from the white robes worn by converts at baptism. Pray for the blessing of the Holy Spirit on all our work.

CHITTAGONG AND THE HILL TRACTS.—In Chittagong itself there is church and evangelistic work. In Chandraghona there is the hospital and leper colony and opportunities for service among those employed in the paper mill near by. At Rangamati there is district and church work. All those working in Muslim lands stand in need of our earnest prayer.

MISSIONARY RECORDS

Arrivals

14th February, Miss B. J. Gadd, from Colombo.
24th February, Miss M. M. Phillips, from study in Brussels.
25th February, Miss S. C. Varley, by air, from Kimpese.
2nd March, Dr. Jean Benzie, from Bhiwani.
9th March, Dr. and Mrs. E. W. Price and child, from Kimpese.
14th March, Rev. J. B. Middlebrook, from his tour of the South Asia field.
20th March, Miss B. Panda, from Cuttack, for B.W.A. Congress, and Miss V. L. R. Pike, from Cuttack.
22nd March, Miss P. M. E. Tuckett, from British Honduras.

Departures

12th March, Dr. M. Rigden Green, for Berhampore.
29th March, Rev. C. F. and Mrs. Nunn and child, for Trinidad.

Birth

11th February, in Trinidad, to Rev. S. G. and Mrs. Poupard, a son, Ian Geoffrey.

Marriage

25th February, at Calcutta, Mr. Douglas Hugh Emmott, to Miss Margaret Ann Thatcher.

Deaths

12th March, at Bristol, Rev. R. W. Waddelow, member of the General Committee from 1938.
14th March, at Bath, Mrs. T. E. Lower, China Mission, 1916 to 1938.

ACKNOWLEDGMENTS

(To 29th March, 1955)

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Donations

General Fund: Anon., Sale of Jewellery, £3 10s.; Anon., £1 10s.; "Phurah," 10s.; Anon., 10s.; H.A.L., Blaenavon, £2 6s.; A.U.S., £1 1s. 11d.; G.E.M., £5; "In His Name," £1; M.D.C., £2; JIM (towards One-Tenth More), £2; Anon. (Chelmsford), 10s.; "A reader of your *Herald*," 10s.

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Missionary Herald

JUNE 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

A Signal of Hope

By SETH STEPHENS

THE North Central Province of Ceylon was long ago the seat of a great civilization, centred successively in the two great capitals of Anaradhjapura and Polonnaruwa. Anaradhjapura attained the zenith of its splendour before the Christian era while Polonnaruwa, built some centuries later, is credited with a one time population of seven millions. Sinhalese say that so thickly inhabited was the kingdom that a cock could traverse the forty-six miles between the two capital cities simply by going from roof-top to roof-top without once setting foot on the ground.

To-day the same area is jungle. The villages are far apart. Here and there lonely windswept ridges rise like islands from the vast plain of evergreen forest. Yet, hidden beneath the tangle of creepers and giant trees and caked over by the tapering ant hills, still lie the ruins of palaces and temples, of dagobas and empty reservoirs, which have long been the home of the python and the cobra, the leopard and the elephant and other wild creatures.

A Tamil boy picking tea

NOW after centuries the jungle has been rolled back in some places. First came the archæologists. The whole area is rich in relics. A casual walk may lead to exciting discoveries. Enough ancient buildings have been uncovered to lay bare the outlines of their former grandeur. Pre-eminent among these are the great work of irrigation, locally called " tanks ", but being in fact vast artificial lakes. Some are older than the Christian era. By these the land was watered, the rice grown and the population fed. The kings of the Sinhalese were no mean monarchs. By dint of their skill in irrigation Ceylon, it is said, became the granary of the east. They sent their ambassadors as far afield as the court of the Cæsars. Roman influence is traced in Sinhalese architecture. More significant is the fact that Christianity in its Nestorian form was known in Ceylon even in those days. Certain kings are said to have kept Christian teachers among their philosophers at court, while a Nestorian cross has been unearthed at Anaradhjapura.

Following the archæologists came the engineers. During the last few years the N.C.P., to give the place its usual name, has become increasingly important. The population, nowadays centred in the congested areas around Colombo, has increased from about a million and a half at the beginning of the century to nine millions to-day. Finding food for so many mouths is the government's most urgent and crucial problem. In consequence, large sums are being spent on the rebuilding of the great tanks. Then, as the ancient paddy lands are re-opened for cultivation, sometimes after lying dry for hundreds of years, landless peasants from the overcrowded south-west are induced to settle there as colonists.

ONE of the government officers in charge of settlement of colonists in this area is a young Baptist from our splendid church at Nugegoda, near Colombo, a church where—incidentally—the worship is invariably carried on in English. The young man, Mr. Harry Jayasinghe, after graduating in history at the University of Ceylon, spent several years as a teacher before accepting his present appointment as a government

Low Pay in Mission Hospital Causes Staff Problem

CHRISTIAN hospitals in India are being critically watched as never before. They are being compared with Government medical services, which are growing. And people of other faiths, who are opposed to the extension of the Church, do not hesitate to say harsh things about medical missions when any opportunity occurs.

Here is an example of the way one hospital is standing up to the scrutiny. The hospital at Udayagiri, in the Ganjam district of Orissa, had its 16th birthday on January 13.

It has a theatre staffing problem to which no solution appears at present. In December, two young men who worked in the theatre left to enter the Government's service. They left because the Government will pay them three or four times as much as the B.M.S. can offer. An attempt is being made to train a young man as a theatre orderly.

STORIES that members of the staff had been taking bribes caused the missionaries intense concern towards the end of the year. The missionaries, at the time of their latest reports, did not know whether the stories were true or false. They knew the staff was always being tempted, but they had no proof that any member had fallen. They also knew they had enemies capable of spreading false rumours.

Recently, a doctor was appointed and he was found to be entirely out of sympathy with the hospital's Christian aims. He did not stay long and has been replaced by a young Bengali refugee who is willing to co-operate with the missionaries. They hope he will remain with them.

Critics can make much of these difficulties, but there are happenings which even enemies find it hard to talk down or explain away.

Four junior nurses took their examinations in November. They all passed. Two of them, with two other nurses, are to be baptized soon.

After midwifery training at Berhampur, Tarsila is back at the hospital as a staff nurse. Her father, a Christian preacher, died in the hospital from tuberculosis when she was a school girl. After that, she was almost entirely supported by the Mission until she could earn a wage. In gratitude, she now makes a monthly contribution towards the support of another child in the Mission's hostel.

Patients flock in ever-increasing numbers to the hospital. During October, there were 98 of them in the 60 beds! Out-patients numbered more than 200 a day. During 1954, more than 650 operations were performed in the main theatre. Some 200 of them were for eye complaints.

Electricity has been installed at the hospital and the lights were switched on for the first time on December 10.

A SIGNAL OF HOPE

(*Continued from opposite page*)

land officer. His headquarters are at Polonnaruwa, one of the ancient capitals where the colonists now number some 30,000.

On his arrival Mr. Jayasinghe cast around for a Christian church in which to worship and found none, and so he and his wife, who comes from our faithful Baptist church at Hendala, invited Christian friends to his bungalow and with them began to hold a service one Sunday every month. The numbers grew rapidly. There are reports of the congregation sometimes being as large as forty, drawn from various denominations. All this has happened in less than a year.

WE rejoice with Mr. Jayasinghe at the heartening results of his loyalty to Christ and the church in this remote city of Ceylon. The event is a signal of hope. It is important as being a definite growing point in that part of the island long allocated to the Baptist Church for evangelism. It is, besides, the work of one of our own young Baptist laymen and lay preachers, and moreover, indicates that development in years to come is likely to be along inter-denominational lines.

The Ceylon Baptist Council, under the promising leadership of its chairman, has rightly seen this part of Ceylon as one of growing importance, not only for the economic prosperity of the country but also of opportunity for Christian advance.

It is a source of much joy and satisfaction to all their friends that the Baptists of Ceylon now have in their ranks people who have the talents both to initiate and to sustain a pioneer project of this kind.

We recalled the age long ago when the Gospel was brought to ancient Ceylon by the Nestorians only to survive in the form of a buried cross. It has come again to the same ancient centre, this time, we believe, to take root and to grow.

A Hindu Lawyer's Wife is Won for Christ

By MURIEL RIGDEN GREEN

ONE day a Hindu lawyer brought his wife to our hospital at Berhampur, saying that all his friends had advised him to bring her to the Mission hospital for treatment. She was admitted and had to undergo a serious major operation. At the time I doubted whether it would be a success, but she made a wonderful recovery.

About ten days after the operation, I went into the ward one day and saw the patient, Mrs. Das, reading a gospel which she had bought from the Biblewomen. A few days later when she had read the life of Christ in St. Luke's gospel, I asked her what she thought about it. She said, " You know I came into this hospital believing that you would heal me; I believe that God, through you, has done so. Therefore, I must believe in your God ".

She then went on: " To-day one of the Indian nurses took the ward service and told us about Jesus healing a blind man. Now, no Hindu god could ever give sight to a blind person, so I must believe in your Jesus ".

THE day Mrs. Das left hospital she said, " Just how long must I have teaching before I can be baptized?" Fortunately, she had to attend the out-patient department several times a week for treatment and her husband rented rooms for her in a house near the hospital. During the next three weeks Mrs. Das came regularly for treatment and Christian teaching.

Then came the time when she was quite fit again, and had to return to her home in a small town about twenty-five miles away. We knew of no other Christians in that town, and we knew, too, we could not often visit her there. However, she took home with her a Bible and hymn book, and we promised to pray daily for her.

About two months later we were able to visit that town. We arrived at mid-day and were given a great welcome by her and her husband and we shared with them their curry and rice meal. At about 2 p.m. Mrs. Das said: " Everything is ready now ". I followed her out to a wide verandah facing an inner courtyard.

At one end a table and chair were ready for me. In front of me was my congregation, about sixty eager women sitting on the floor waiting for the meeting to begin. There were many more in the courtyard and a group of men were pushing in through the door from the street. As I spoke to them about Jesus, every now and then Mrs. Das would interrupt and say to the congregation: " You remember, I told you that, didn't I ? " As I spoke I was reminded of the words "And many of the Samaritans of that city believed on Him for the saying of the woman ".

JUST before I left for furlough last year Mrs. Das came to say good-bye, and said: " When you return from England I will be baptized, and I won't be the only one, there will be at least five others from amongst my neighbours." As she said that I thought of the words: "And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World."

As you pray for Mrs. Das, you will need to know her difficulties. She is still living in a Hindu home and her husband is a man of influence in the town, and although sympathetic towards his wife's interest in Christianity, he so far has no desire to become a Christian himself. Other members of the family are actively antagonistic, and Mrs. Das is almost bound to meet persecution when she publicly confesses her faith at her baptism.

There is no church in that little town. The only services will be those that Mrs. Das holds herself in her own home. But surely with these " two or three " Christ will indeed be " in the midst " and your prayers will help to make that so.

The ferry at Tuffa, North India

CONGO LEADER VISITS BRITAIN

Pastor Koli, of Upoto, a leader of the Church in Belgian Congo, is now in Britain for a four-month visit and will attend the Congress of the Baptist World Alliance in London next month.

The mission station at Upoto, founded in 1890, is the centre of Christian activity covering no less than 20,000 square miles.

There are situated a church, schools, workshops, a dispensary, stores and a garage, as well as houses. These buildings are on the north side of the river. The station's medical centre is at Pimu, on the south side of the river and forty miles downstream from Upoto.

The work of this great enterprise is reviewed and planned at a series of meetings at the beginning of the year.

First, there is a two-day meeting of the Station Council. The budget is prepared and recommendations are drawn up for presentation to the Church Council.

Next, the Church Council meets for three days. Pastor Koli is the chairman and other members are the deacons, the overseers and the missionaries.

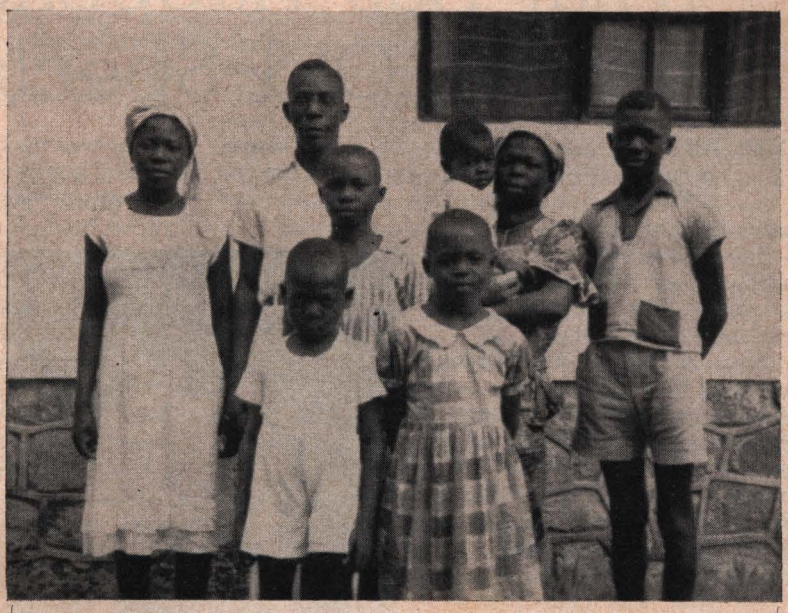
At this year's meeting of the Church Council, a trained teacher named Mondongo announced that he believed God is calling him to the work of the pastorate. Arrangements were made for him to take a four-year theological course at Kimpese.

After the meeting of the Church Council, the station leaders have a Quiet Day in which the work is committed to God in prayer.

Then, for ten days, the station's 166 teacher-evangelists, who have travelled to Upoto from their villages, are interviewed. They bring offering boxes to the station and have the opportunity for discussing their difficulties and opportunities.

Two new missionaries, Dr. and Mrs. David Wilson, have just joined the station. They will work at Pimu.

On their first Sunday, Pastor Koli welcomed them into the Church at Upoto. In a letter, they say the service was one they will never forget.



Rev. Samuel Koli, with his wife, Alama, and their children

Pastor Koli spoke first in Lingombe, the local language, and then translated his words into English.

He told the new missionaries that the church-people did not look on them as foreigners, but as members of the Church and of their own tribe. So, they were giving them a new African name, Mokomeja, which means Helper. They were doing this because they believed God had called them to live with the Ngombe people and to help them.

JOHN GREGORY PIKE OF ORISSA

Just fifty years ago this month one of the pioneers of our work in Orissa died. He was John Gregory Pike. After training at Regent's Park College he became Pastor of the Commercial Road Church, London. After five years there he accepted an invitation from the committee of the General Baptist Missionary Society (which later merged with the B.M.S.) to go to India, and in 1874 sailed for Orissa.

There he proved to be a most successful evangelist. He made a special feature of his work the selling of printed Gospels and tracts in the vernacular, establishing a tradition in the distributing of Christian literature. He was also a good business man and quite a skilled engineer. These gifts he used in the organizing of the work at Cuttack and Sambalpur and in the erection of the necessary mission buildings. He also did valuable literary work, preparing an English-Oriya dictionary, and supervising the translation and revision of parts of the Oriya Bible. His colleagues testified of him that whatever he undertook he did thoroughly and well.

In the same year that he died his son, Rev. H. W. Pike, B.A., B.D., set sail for Orissa, there to serve with distinction for twenty-five years.

Cover Picture: Donkey boys on a beach in the West Indies

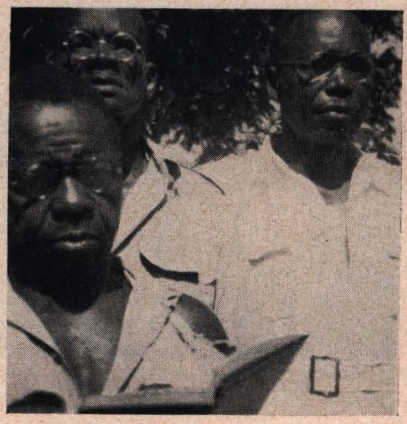
What Has Happened to all those Old Spectacles?

PEOPLE at the mission hospital at Yakusu, Belgian Congo, were sorry for Joseph Tokolokaya when his turn came round to take the morning prayers.

Joseph, the hospital foreman and a stalwart of the Church, loved to conduct worship, but his sight was failing.

He would open the Bible, screw up his eyes and read with difficulty about half a sentence. After walking to a window, he would start again, but not get much further. Then, with a shrug of impatience, he would say: " Let's pray. I can't see to read ".

All that was ended, however, and Joseph became able to take the prayers happily again when he became one of the first of nearly 2,500 people to benefit from an enterprise in which many readers of the *Missionary Herald* have helped.



A headman, village teacher, and carpenter at Pimu, all provided with new spectacles from the Optical Service

JUST over three years ago, the Baptist Missionary Society asked its friends to collect cast-off spectacles. Churches, Sunday schools, women's meetings, other societies and individuals responded enthusiastically. Many have since wondered what has happened to all the old glasses they got together. Here is the answer.

Up to the time of the appeal, discarded spectacles were often sent to mission stations in wants boxes. But the missionaries found most of them useless. Frames with narrow bridges went to places where all the people have broad noses. Old-fashioned rimless pince-nez reached areas for which they were quite unsuitable. When the frames were broken, the missionaries had not the means to mend them. The " sights " were rarely those required.

This rather silly situation was ended when Mr. H. A. Thompson, a qualified optician, of Worthing, Sussex, put his skill at the service of the Society. He said: " If Baptists will collect old glasses, I will recondition them without charge and organize their distribution to mission stations where they will be useful ". His offer was taken up, the appeal was made, the spectacles came in and the scheme has grown far beyond anything Mr. Thompson imagined.

THERE have been occasions when Mr. Thompson's " best room " has been so full of parcels that it has looked like a railway luggage depot. And the time occupied by work on the glasses has averaged half an hour per pair. How much work has been done can be calculated from the fact that, in addition to the nearly 2,500 pairs sent abroad, another 1,000 pairs are ready for distribution.

The job which takes most time is called " neutralizing " the lenses. This means finding out their powers and marking them. It is a job for experts and most of the missionaries could not do it. But Mr. Thompson has had some unexpected help in this part of his task. The optical Press heard about what he is doing and printed information. Many other opticians became interested. The head of one optical firm sent a letter to more than 100 branches urging support. More parcels rolled in. And a few of the opticians offered their professional assistance.

A few of the glasses in the parcels are so good that they need only to be cleaned and have the powers of the lenses discovered and marked. Sometimes the lenses are good, but the frames have to be repaired or require a new part. In other cases, a frame is sound, but one or both lenses must be discarded as too damaged for further use. Into that frame will be fitted matched lenses from frames which are beyond repair. Every effort is made to use all the material, but the material which cannot be put into " reconstituted spectacles " is not wasted. It is sold as scrap.

On the scrap heap also go the very ancient spectacles which cannot be made serviceable. As separate items, they are almost worthless, but dealers pay a fair price for optical scrap in quantities, especially when it includes some precious metal.

Money from sales of scrap has made possible an

extension of the scheme to meet special needs. Thus, Dr. Thomas wanted 100 pairs of new cataract lenses for the Kond Hills. He was enabled to take them with him when he returned to his station from leave last year. Scrap sales have also brought in the cash for some spectacles to be made to prescription.

THE latest development of the scheme is its extension to the missionaries themselves. This part of the work is only beginning and, so far, only thirteen missionaries have had the benefit of it. But a few facts will show how necessary it is. A missionary on his station may be out of reach of an optician. Even if he can get to one, a pair of spectacles will cost him anything from £7 to £20. Missionaries, however, are paid so little that they can barely afford to buy a pair of National Health Service spectacles, when home on leave, for 30s. Yet the missionary who needs a pair of glasses is obliged to buy a second pair, at the ordinary price, in case of a breakage after returning to his station.

Mr. Thompson's scheme, now known as the Missionary Optical Service, had not been in operation long when a collector, listening to the "Dear Sir" programme on the radio, heard the question: "Can nothing be done with old spectacles?" The B.B.C. were told what was going on and announced later that, on request, they would supply the address of a missionary organization which could use gifts of outworn glasses. That brought in the biggest haul yet. Then, the W.V.S., Toc H. and some other societies began sending parcels.

Spectacles are still wanted. They should be sent to: Missionary Optical Service, "Thornberry", Salvington Road, Worthing, Sussex. Gifts are acknowledged, but sometimes there is a little delay in sending the receipt owing to pressure of work.

February the Month of Flowers

By R. F. TUCKER, Delhi

HOW strange that must seem to you in England. But here in Delhi it is true. This month the wonderful Moghul Gardens—a blaze of colour—in the President's House, are open to the public. This month the Y.W.C.A. organize their annual flower show, and this month, too, on the last Sunday of it, the Free Church, New Delhi, had a Flower Service. The Free Church, a beautiful building set in a large garden, is much like many of the city churches in England, so you will be able to imagine how beautiful it looked decked with flowers—flowers well known to you.

In the windows were nasturtiums, phlox and cornflowers. On and near the communion table were sweet peas and marigolds. In vases around the pulpit were roses, lupins, larkspur and antirrhinums. The service began with the choir singing, "The Spring again is here" whilst the children processed into the Church with bunches of flowers which they placed in vases on the pew ends and on the Communion rail.

You would have enjoyed sitting in the large congregation which filled the church. You could have joined with people of many nationalities in the singing and in the prayers, for our services are in English . . . still the language in which Christians from diverse language areas all over India and from other countries can unitedly praise their Maker. The text of the sermon, "Consider the lilies," lifted our thoughts and from the flowers we learned God cares, God clothes and God calms our anxious thoughts. At the close of the service a dedication service was held in thanksgiving for a German baby whose parents are living in Delhi.

In India men still carry heavy loads

Learning carpentry in a Congo school

CANDIDATE FOR BAPTISM LOCKED UP

Joatchna became interested in Christianity when his father was a patient in the mission hospital at Chandraghona in East Pakistan.

For a time, he lived with the family of the mission's Bengali evangelist who began to teach him the Faith.

He became a believer and applied for baptism. But, the Church Meeting decided to advise him to return to his home near Chittagong and to receive more teaching from the Church there. He was promised that someone from the mission would visit him and he was urged to finish his education up to matriculation standard.

Joatchna accepted the Church's advice. But, on reaching his home, he found his father opposed to his wish to become a Christian.

So strong was the opposition that Joatchna was locked in a room. He managed to escape, however, and made his way back to the mission where people took turns at paying for his food until he found work. Now, he has a job in a paper mill.

In time, the Church Meeting was happy to grant his application for baptism. He was baptized in a pool at the mission station. Baptized at the same time was the daughter of the Christian overseer of the mission's leper colony.

Just before Joatchna's baptism, he visited his home again. He was given a less hostile reception, but his family treated him only as a guest and would not allow him to stay. When he returned to the mission, he took a friend who wished to have Christian teaching. This friend does sewing for a living and has started a small business in a bazaar near the mission.

In Joatchna's village, several more people are showing interest in Christianity. And Joatchna is praying that one day he may be able to start a church there. His task at the moment, however, is to make a good witness before his Muslim fellow-workers in the paper mill.

FILM-STRIPS SPREAD THE GOSPEL

Film-strips are proving useful to some missionaries.

Last Holy Week, strips were shown to the people of nearly all the Baptist churches in the Delhi district and to some scattered Christian groups.

The response was so good that the experiment was repeated at Christmas.

Many of those who saw the films said they made the Gospel story more real to them.

MEDICAL MISS PLEASANT SURPRIS

A woman taken to the mission hospital at Bolobo, Belgian Congo, had her whole body covered with sores. She could not move her legs, which were bent as well as rigid. For months she had been huddled in a smoky hut.

Now, her skin has been healed. After a series of operations, her legs are almost straight. She can walk a little with a stick.

While she has been treated, the missionaries have been telling her the Gospel story. And she is responding. She has begun to attend church services.

That is just one of the cases included in the following figures of the work done at Bolobo in 1954:—

In-patients	3,773
Out-patients ..	46,760
Major operations ..	429
Minor operations ..	384
Confinements ..	543
Ante-natal visits ..	6,139
Infant clinic visits ..	23,371

The hospital is giving great attention to babies. In the surrounding villages, about a third of all the babies born die in their early years. Some mothers have had eight or ten babies, but have been

CHRISTIANS TREATED AS A CASTE

Christianity is becoming a caste in the eyes of many Hindus. This is a form of recognition of the Faith, but it provides new problems for the missionaries.

The Hindus, of course, think of people as being born into a caste. This idea contrasts with the missionaries' teaching that membership of the Church is obtained by baptism on profession of belief.

Even Government officials are tending to apply caste ideas in dealing with the Christian community. One effect of this is a common assumption that the child of a Christian must be a Christian and always remain one. As a result, there are people who are called Christians but who have no attachment to the Church and, maybe, no knowledge of Christ.

IARIES GET A NOW AND AGAIN

able to keep only one or two alive.

These mothers love their curly-headed babies devotedly, but they are ignorant of the elementary principles of health. Even more unfortunate is the fact that belief in evil spirits leads mothers to endanger their children's health while trying to cure their fevers and other diseases.

Missionaries have many disappointments, but now and again they get a pleasant surprise.

About a year ago, Dr. Jack Gray, of Bolobo, Belgian Congo, made a trek into the Bateke district.

After a village service, a chief announced his decision to become a Christian. Dr. Gray could not avoid fearing that the chief's resolve might fade. There is not even a teacher-evangelist in the district.

But, Dr. Gray, in a recent letter, tells how he met the chief for a second time—and found him holding to his decision.

And that is not all. The chief gathers groups of his people together and reads the New Testament to them. Several other people, including the chief's son, have also decided to become Christians.

VILLAGE CHURCHES DISTURBED

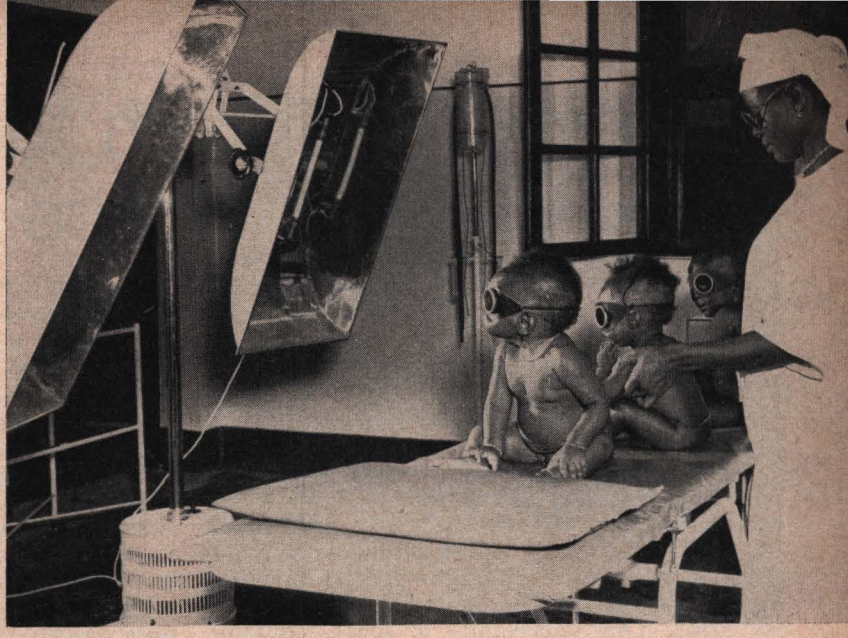
A "false prophet" has been playing havoc in some of the churches in the Bembe area of Angola.

Many villages were affected by his influence. Then his activity came to an end in the larger part of the region, though it continued to smoulder here and there. In November, however, it broke out again.

But many church people have held on to the Faith.

Rodger P. Shields, of the B.M.S. station at San Salvador, visited Bembe in November. He did some medical work, conferred with the local leaders and attended the annual Thanksgiving Services. The money gifts from the village churches made a record total.

That was their reply to the heathen cult.



Sun-ray treatment in a modern Léopoldville hospital

NURSES CAN NOW SEE THEIR PATIENTS

Nursing at the B.M.S. hospital at Quibocolo, Angola, had to be done in semi-darkness until recently. New buildings, however, have now made it possible for the staff to see their patients adequately.

Most of the old, dark and dirty grass huts in which sufferers used to be treated have been knocked down. But one or two have had to be kept. They will be used for isolation purposes and as kitchens.

The new buildings include two houses made of concrete blocks with cement floors, tin roofs and glass windows. They are fitted with mosquito screens.

One house is divided into three wards, each with eight beds. Extra beds could be introduced without overcrowding. The beds are of the ex-Army type, made of iron.

The other house has two wards, a dispensary and a small duty room where a nurse on night duty may get a little rest.

There is also a new sanitary block. And this is the wonder of the district. It consists of showers and lavatories with an underground tank for storing rain water, a septic tank, a water tower and pumping plant.

Senior nurses have been put in charge of this block. Only they are trustworthy in the matter of cleanliness. They are proud to have been given a task which senior nurses in more sophisticated communities would scorn. As pioneers of a better way of living, they take their duties seriously.

"Now we have new buildings," says Mrs. Grenfell, one of the missionaries, "we have to educate the people up to living in them."

Teaching cleanliness even now is not going to be easy. In the past, it has been impossible.

In December, all the new buildings were in use except the dispensary which was then being equipped.

Cement paths were being made, a lawn was being prepared and trees were being planted. Arrangements were being made to drain rainwater from the grounds and a hedge was being planted to hold the ground together and keep out ducks which used to wander round the place.

SHANGHAI BAPTISMS

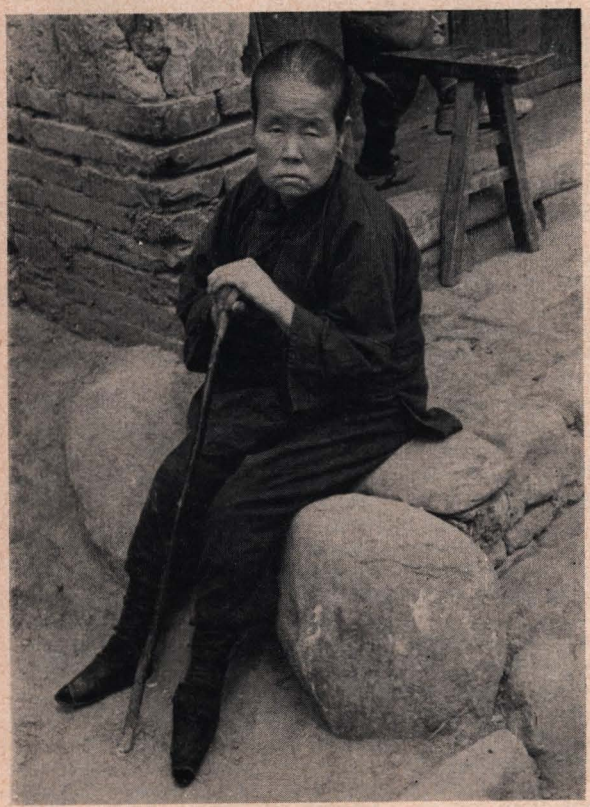
A correspondent in Shanghai has reported to friends in America that evangelistic meetings are being held in that city, one at what was formerly the Southern Baptist Church in Avenue Foch. There have been real conversions and baptisms.

They Came from the County of Grace

In this article one of our veteran missionaries relates experiences in preaching the Gospel to Chinese people during his forty years in their country.

By J. S. HARRIS

ONE winter's morning with a Chinese friend, I entered a train. Plain wooden seats in the long carriage were occupied by business men and farmers. Being the only foreigner, curious questions were fired at me, quite politely. Was I in China to sell oil or cigarettes? In what direction is England? They had no paper to read, and time hung on their hands. Therefore, why not talk? Our opportunity to speak naturally about God's action in this world in Christ, was simply handed out to us. After more than an hour of this, a man selling large biscuits seasoned with pickles came along. We bought two, but before commencing our "breakfast", we closed our eyes and bowed our heads to give thanks. Being winter time, only two meals a day was the rule. A man who had paid close attention to our conversational preaching suddenly said: "First you go to sleep, then you eat". He thought we belonged to some secret society and one of the rules was that before a meal there must be a little sleep.



A Chinese woman of the older generation. Notice the bound feet

DURING one of the evangelistic tent campaigns, it was my turn to give the "big address" in the afternoon. At the end, a young man came and almost in a whisper asked: "Can't you tell me the sentence you are not allowed to say to others?" In other words, Is there a password in your secret society? I replied, "You don't know what the missionary's motto is. It isn't, Stop me and *buy* one, it is, Stop me and *ask* one. We are delighted to be asked questions. Here are books, pictures, tracts and a big lamp for the evening meetings. There is nothing secret or under the counter. It is not like your 'Secret Societies' which meet at night in darkness, and scatter at dawn. We are taught by St. Paul to have no fellowship with the unfruitful works of darkness" (Ephes. 5, 11 & 12).

IN these early contacts with the people, the great Bible words "sin" and "grace" have to be explained. The common Chinese word for sin is a character composed of *four* and *wrong*. The four kinds of wrong are: looking where you ought not to look, hearing what you ought not to hear, saying what you ought not to say, and going where you ought not to go. Some scholars think that the symbol for *net* above *wrong* is more correct than *four*. In Chinese writing there is very little difference between the two. If the "wrong" is not caught in the "net" you get away with it, as we say.

When Chinese use the term "sinner" it means someone in prison. Chinese Christians admit that their ideas of sin are continually being deepened as they pay heed to the Bible statements.

When we wish to speak of grace, we find some illustrations ready to hand.

There is the famous saying, "*Yangtzu neng chih fu-mu en*". "When you bring up a child of your own, *then* you know the grace of your parents."

DURING a period of famine, it was my duty to visit some hundred or more villages, finding out those most in need of help. One morning I saw in the distance some elderly Chinese women approaching. Their tightly bound feet did not hinder them from running towards me, kneeling down and saying: "The Saving-life Buddha has come, treat us with grace". That is, We have not earned this, so treat us with grace. Perhaps the most striking instance, however, in my experience, occurred one day in the famous Whitewright Museum in the Shantung capital. On finishing an address, I inquired the names of a group of four men sitting on the front seat. I then asked what place in China was famous because they lived there. They replied "We come from grace county". This actually happens to be the name of one of the 108 districts or small counties which make up Shantung Province. At once the words of Titus 2, 11, came to my mind. "The grace of God that bringeth salvation hath appeared to all men." So I said to these men who had fled from a Communist occupied section of the Province: "In the eyes of our Heavenly Father, I belong to grace county as well as you" and so on to the application. It becomes possible to speak of Him "Who came and dwelt among us, full of grace and truth".

The entrance to the temple of Li Ping at Szechwan

Radio Becomes Aid to Mission

BROADCASTING is beginning to play an important part in the missionary work of the Church.

Opportunities for the B.M.S. to use the radio are increasing in Jamaica, says Rev. S. E. Leslie Larwood.

Four times recently he has conducted a midweek radio service. He also arranged a broadcast service on Christmas Eve when carols were sung by the Young Men's Fraternal Choir of the East Queen Street Church, Kingston.

This choir is still adding to its great reputation. When, about three years ago, the B.B.C. ran a series of programmes on Negro spirituals, all the music was recorded by these superb singers. They sang to the Queen and the Duke of Edinburgh when they were in Jamaica in December, 1953.

Once a month they sing at a Sunday evening evangelistic service at East Queen Street. These services are drawing increasing congregations. In November, twenty people, who made inquiries about the Faith after attending the services, were baptized.

MR. LARWOOD has also had his first conversion as a result of his efforts to help the prisoners in the General Penitentiary.

That was in September and the prisoner has since then been allowed to receive weekly instruction in the Faith from him.

Only a few weeks after this conversion, another prisoner professed belief and Mr. Larwood is having conversations with him.

Work in the jail is exceptionally difficult. There has been unrest among the prisoners and a certain amount of rioting. Then, there is so much unemployment in Jamaica that it is almost impossible for an ex-convict to get a job. Many released prisoners who intended to be law-abiding when they finished their sentences turn again to crime in the hopelessness which comes from being without a home or a chance to earn a wage.

Church Union in India

THE March issue of the *Monthly News Letter* of India contains a report by the Rev. E. Leslie Wenger of the meeting of the Continuation Committee on Church Union held at Allahabad at the beginning of the year. The Committee had two main tasks. One was to prepare the forms of service for the Inauguration of the Union; the other, to consider the reports of sub-committees.

Some difficulty was experienced with the forms of service for the ordination of presbyters and deacons. It was agreed that more thought and study must be given to the nature of the office of a deacon. In the proposed United Church it is hoped that the role of the deacon will be similar to what it was in the ancient church and not unlike that in modern Baptist practice.

The report of the sub-committee on Baptism, which was referred to in the April MISSIONARY HERALD, was received and referred back for further consideration, as all members of the Continuation Committee had not had opportunity to consider the proposals and the Baptist amendments to them.

The full Negotiating Committee will meet in August. After that the final plan for Church Union will be sent to the churches. It would appear that the final answers of these churches will not be received before 1958 or 1959.

Mr. Wenger says that few Baptists, even among those who desire union, have bothered to buy or read the present plan which was published in a revised edition last year. A short statement of the important features of it as seen from the Baptist point of view is under preparation and will be published in the principal languages of our India field.

In concluding his report, Mr. Wenger states his own conviction that Church Union is of urgent importance for the life of the Church in India and Pakistan, that it may more effectively fulfil its evangelistic task amid increasing difficulties, and that this plan represents as good a method as any that has yet been prepared.

What Our Readers Think

The article in the April HERALD, *entitled "Sensational New Proposal," brought these two letters to the Editor.*

A STRANGE NEW CEREMONY

SIR,—As one who ardently desires the reunion of the Church, I am alarmed about the proposal on Baptism which your last issue reported to be under discussion in North India.

I fear that, if the Baptists of North India accept the proposal, they will abandon an ordinance of our Lord and His Apostles.

They may be able to enter a more streamlined Christian organization in their territory, but will they not cut themselves off from the world-wide Baptist communion?

This communion believes, as you say, that Baptism is a Sacrament for repentant believers only. If this belief is true, babies-in-arms, who can neither believe nor repent, are not capable of receiving the Sacrament. Surely, the only valid reason for Baptists ceasing to give this testimony would be a new conviction that they have misunderstood the Divine Revelation.

If the North Indian Baptists feel there may have been such a misunderstanding, it is to be hoped they will confer with Baptists of other lands before they make a final decision.

But, if they do not doubt that the traditional Baptist doctrine and practice are true and right, how can they contemplate the suggested arrangement?

Acceptance of the proposal would mean: (i) agreeing that infants are able to receive Baptism; (ii) denying Baptism to repentant believers who had undergone a so-called "baptism" as babies; and (iii) substituting for Catholic and Biblical Baptism a strange new ceremony unknown to the Church in any other age or land.

F. G. H.

WHAT GOD HAS JOINED TOGETHER . . .

Bexleyheath.

SIR,—Although a Baptist, I have always had a profound respect for the doctrines of *all* Christian Churches.

I have always thought that re-baptism is not in accordance with the love of God. The Anglican proposal is precisely what for many years I have expressed should be the position if a child in the wisdom of its parents' Church has been baptized into The Church. After all, the Confirmation Service is analogous to our profession of faith through Baptism.

I do pray that God will give wisdom and grace to our leaders in North India to see that the proposal does not detract from our understanding of God's ordinance, but is one which can have the ideal of uniting as one, Churches which I believe man, and *not* God, has separated.

E. A. W. NOBLE

NEW CLASSES FOR GIRLS OPENED

Girls of the Angus School, Patna

The Angus Girls' School at Patna has opened classes for the first two years of High School stage, and hopes to add yet another class next month. Apart from the "dearness allowance" for the staff, the High School Department is self-supporting.

This development will mean a big increase in the number of elder girls in the hostel. There are now two hundred boarders. Of these, nearly fifty girls are church members.

PIONEERING IN SOUTH AMERICA

The Rev. A. C. and Mrs. Elder are throwing themselves with zest into their new work in Parana, Brazil. Mr. Elder has been elected Corresponding Secretary of the Parana Baptist Convention, a position which will give him the opportunity to visit many places and confer with many pastors and people. This should greatly help him in surveying the situation in relation to our own proposed pioneer work. Mrs. Elder has been elected Secretary for Women's Work.

When he wrote his last letter, Mr. Elder was at Irati, a town some sixty miles south of Ponta Grossa. The small Baptist Church there, only four years old, has about sixty members. The pastor is of Eastern European origin, and there are many Poles and Ukrainians in the area.

From Irati he planned to go on to Rio Negro and Pato Branco, holding a series of meetings at each of these centres. This month he is due to visit the churches of the *Beira Mar* (coastal plain) area. Already he has established friendly relations with missionaries of the Evangelical Union of South America working in the province of Brazil.

M.A. AND OFFICE BOY STUDY TOGETHER

Missionaries in Delhi cannot disguise some disappointment at the results of an evangelistic campaign held last February. They are discussing whether enough "follow-up" work has been done.

But there have been some results. One is a small Bible study group which was formed and is still meeting.

Its members include the office boy at the B.M.S. School, a Government clerk and a man with the M.A. degree.

CHRISTIAN SERVICE UNITES CHURCHES

Co-operation between the churches continues to grow in India.

A *Christian Service Council* has been formed at Cuttack by three communions.

The Indian leaders are particularly interested in the work which has grown, to some extent, out of the efforts of a young evangelist, Subedh Sahu.

A *Christian Youth Council* has been formed in Delhi. Its object is: "To co-ordinate and encourage youth activities in the local churches and Christian organizations."

Development of youth work is fairly new in the life of North Indian churches.

The B.M.S. is giving special attention to Sunday schools.

Miss Freda Bird is visiting most of the B.M.S. stations in the Delhi area to promote interest in the schools. She is having talks with pastors and teachers. They discuss lesson courses, the choice of pictures and texts, the best ways of using the little money they have to spend and the linking of the schools with the churches.

THE BIBLE TRANSLATED

According to the United Bible Societies, the whole Bible had been published in 206 languages by the end of 1954, the complete New Testament in 260 other tongues, and at least one complete book of the Bible in 618 further languages and dialects—a total of 1,084 languages and dialects.

Rev. F. J. Raper with Lushai Boy Scouts

Impressions of Baptist Missionary Work in the East

By JOEL SÖRENSON

Youth Secretary of the Baptist World Alliance

IV. KOREA, FORMOSA, AND THE PHILIPPINES

KOREA was both a saddening and heartening experience. It was saddening to see the suffering of the people through the war: it was heartening to find the open response to the Gospel.

I will not easily forget my first experience of worship. It was on a Sunday morning in a converted Buddhist temple, the Baptist church having been destroyed. The Baptists had cut out the carved dragon and some other Buddhist emblems and had made the temple a place of worship of the living God.

The first man to greet me had royal blood in his veins. Prince Lee, about seventy years of age, attends worship every Sunday. Several of his children belong to the Baptist church. About 500 people attended the service, all sitting on the floor in typical Korean style. Men and women were separated: the women sitting to the left, and the men to the right. People of all kinds were present. One was a prisoner of war, just released from North Korea. Another was a principal of a boys' high school, who had been baptized six months before. Yet another eager listener was a judge in the supreme court who had been converted three months previously.

After an organ meditation on the hymn *When I survey the wondrous cross*, the 500 worshippers all joined in singing *Holy, holy, holy*. Later, just before I preached on the Kingship of Jesus, the choir of about twenty voices sang the Hallelujah Chorus!

IN Korea about eight per cent. of the people are Protestant Christians, most of them Methodists or Presbyterians. The energetic president, Syngman Rhee, belongs to the Methodist fold. There is at present a great opportunity for Christianity in the country, for most of the people are without a faith. Buddhism and Confucianism have lost their influence; there is a religious vacuum which needs to be filled.

The Baptist work there is by no means new. It originated with the service of missionaries from a Boston Baptist mission, the first one to arrive in 1889. From the beginning of the 1920's up till 1949 the Baptist churches were totally on their own, mostly located in the north. At the request of the Baptist convention Southern Baptists then moved in to help. There are now a reported number of baptized church members of about 5,500. But the statistics list not less than 15,000 inquirers, that is, people who have indicated positive interest in becoming church members. The need of preachers is great, and the Seminary in Taejon, with about 140 students, will gradually meet that need.

THE next country to be visited was Taiwan or Formosa. The Baptist work here is new. Southern Baptists came to the island in 1948. Already there are 3,000 church members in eleven churches. In the seminary in Taipei there are not less than seventy students! There are other Baptist groups also: Conservative Baptists, Bible Baptists and Gospel Mission Baptists.

There are signs of restriction on Christian activities. The schools and army camps have recently been closed to the churches. The words of Jesus become very pertinent out here in the Orient: " I must work the works of him that sent me while it is day; the night cometh, when no man can work " (John 9: 4).

IN the Philippines I spent twelve days.

Through the efforts of the American Baptist Foreign Mission Society a very fine work has developed, mainly on the islands Panay and Negros. In 214 churches there are now about 14,000 Baptists. The seminary in Iloilo City has about 70 students. The Central Philippine University and the mission hospitals in Iloilo and Roxas city are outstanding achievements of constructive foreign mission work. The work is growing, and it was inspiring to visit several churches, which had been built totally by money from the Philippine Baptists. This reveals maturity of faith. Large attendance and good indigenous youth leadership marked the meetings at which I spoke.

The Southern Baptist work is new. It began in 1949, and was intended for the Chinese population. However, it almost immediately took hold also of the Philippinos. To-day there are 957 members in 14 churches. The Seminary in Baguio has 18 Philippino and 12 Chinese students. The growth of the work is rather fast. The increase in baptisms last year was 66 per cent.

Fellowship in Prayer

Based on the Prayer Calendar

June 5–11.—EAST PAKISTAN : JESSORE AND KHULNA.—At Jessore there is no resident missionary, but, under Pakistani evangelists, the work and witness of the Christian community continues. Remember the work in Jessore itself and in Kaliganj, an evangelistic centre in the same district.

Khulna is a centre for church and district work. Here, also, our agricultural missionary is busy. Pray for him as he seeks to win men for Christ and to help Christians and others to become self-supporting.

June 12–18.—DACCA AND NARAYANGANJ.—Dacca is not a large city, but it is now an important centre as the capital of East Pakistan. Our missionaries are engaged not only in general church work but also in evangelistic enterprises among students and among women. As in other places, the work extends to the surrounding villages and responsibility for leadership is shared with Pakistani workers. At Narayanganj valuable work is done among members of the European community.

June 19–25.—DINAJPUR AND RANGPUR.—Important educational work is done at Dinajpur as well as the general church work and special work among women and girls. Rangpur is a centre for evangelism where two Pakistani evangelists are stationed. Pray for the work in these two districts, the missionaries, and their native colleagues.

June 26–July 2.—THE STAFF AT HEADQUARTERS. So much of the success abroad depends on the work done at home both in the planning and administration of activities on the field and the organizing of support in prayer and gifts from the churches of Britain. Pray this week for the Secretaries responsible for departments in the Mission House and for the members of their staff.

MISSIONARY RECORD

Arrivals

27th March, Rev. R. A. Crumpler, from Kimpese, by air.

4th April, Miss C. A. Hawkins, from Bhiwani.

5th April, Mrs. F. J. Raper, from Lungleh ; Mrs. S. C. Bastable and two children, and Rev. W. A. and Mrs. Corlett, from Calcutta ; Rev. B. Pradhan, from Cuttack, Rev. R. N. Baroi, from Barisal, and Rev. C. H. Ratnaike, from Ceylon, for the B.W.A. Congress.

12th April, Mrs. J. T. Sidey, from Gaya, and Miss D. M. Timmins, from Palwal.

14th April, Rev. J. Nzakimwena and Rev. S. Koli, from Belgian Congo, for the B.W.A. Congress.

Departures

12th March, Dr. Muriel Rigden Green, for Berhampur.

29th March, Rev. C. F. and Mrs. Nunn and child, for Trinidad.

Death

7th April, at Oxford, Rev. H. J. Charter, Ceylon Mission, 1906–45.

ACKNOWLEDGMENTS

(To 22nd April, 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : " R," £2 ; J.M.S.—Rev. H. W. Spillett's Work, £5 ; T.A.M., £10 ; Anon., £3 ; L.U., 10s. ; Anon. (B.T. Appeal), £5 ; M. Brown, Streatham, £5 ; Anon.—For work in Léopoldville, £5 ; Anon., " In thanks for 40 years of Marriage," 2s. 6d. ; " In Memoriam of the late Mrs. C. M. Jones, Ross-on-Wye," £2 ; O.A.P., Yorkshire, 12s. ; Lent—Self-Denial, £1 10s. ; F.C.F., £1 ; A.S.C., " One-Tenth More," £1 ; Mission Work in Africa, India, and Hong Kong, £3 1s. ; Anon., 10s.

Medical Fund : J.M.S.—Rev. H. W. Spillett's Work, £5 ; "A Well Wisher," £1 ; "In Jesus of Nazareth's Name," for Leper Work, 2s. 6d. ; For Leper Work, £1 ; A Pensioner, £1.

Translation Fund : J.M.S.—Rev. H. W. Spillett's Work, £5.

Gift Week : Anon., £3.

Legacies

The following Legacies have been gratefully received in recent months :

			£	s.	d.
Feb.	28th.	Rev. J. E. Martin	4	0	0
Mar.	7th.	Mrs. E. N. Wheeler.. ..	78	8	7
	8th.	Mrs. Ethel Sarah Weare ..	200	0	0
	14th.	Mrs. E. M. Ferguson ..	100	0	0
	16th.	Mrs. S. W. Bromwich ..	200	0	0
	21st.	Miss Laura Sparrow ..	400	0	0
	30th.	Mr. John Walker	20	0	0
	31st.	Mrs. J. Baldwin	56	5	3
Apr.	2nd.	Miss M. E. E. Jones ..	500	0	0
	5th.	A. H. Whitehead	1,768	2	11
		Miss M. E. E. Jones ..	1,943	6	8
		Eli Surridge	238	15	0
	15th.	Mrs. Elizabeth Lindsay ..	50	0	0
		A. E. Minty (Medical) ..	2	10	0
		Miss Edith Jane Lowe ..	50	0	0

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Missionary Herald

JULY 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

World Baptists in Congress—London 1955

THIS month about 7,500 Baptist delegates will converge on London for the Jubilee Congress of the Baptist World Alliance. The largest contingent, over 3,000 strong, will be coming from the U.S.A. British Baptists will number about 1,700. Other countries sending large delegations, about 300 strong, are Germany, Sweden, Canada and Australia. Altogether about fifty-five countries will be represented. It is hoped that some will come from Russia, Hungary and other communist countries in Europe. Nine delegates from Russia have registered and some of them have been given places on the official programme.

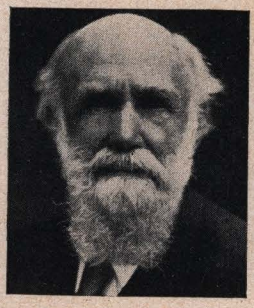
The theme of the Conference will be: "Jesus Christ, the same yesterday, and today, and for ever." At the various sessions addresses will be delivered on the following subjects: The Changeless Christ in a Changing World; Our Baptist Faith in the World Today; Christ in the Bible; Christ and Justice; Christ and Freedom; Christ in Everyday Life; The Healing of the Nations; Christ in the Home; Christ and the Refugees; Christ in the Church, and Christ in the Affairs of the Nations. The Congress will reach its climax with a great Rally at the Arsenal Football Stadium at Highbury, when an address on *Truth is Immortal* will be delivered by Dr. Erik Ruden, of Sweden, and the *Coronation* sermon preached by Billy Graham, who on this occasion will be "Baptist minister of Montreat, North Carolina."

A SPECIAL feature of the Congress will be the Roll Call of the Nations, likely to extend into several sessions. Each afternoon there will be sectional meetings for women, youth, laymen, ministers, theological teachers, and so on. On the Wednesday evening there will be a pageant of scenes from Baptist History, written and produced by Rev. A. C. Davies. British Baptists who are not registered delegates are being given an opportunity to see this Pageant at the Royal Albert Hall on Friday, 15th July.

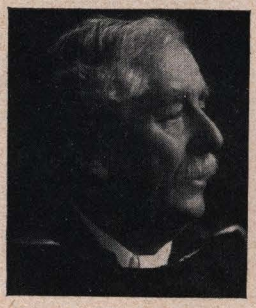
Overseas missions will figure large during the week. On the Tuesday morning five national speakers will describe Baptist work in Latin America, dealing with Argentina, Brazil, Chile, Cuba and Mexico respectively. The following morning there will be five speakers from Asia describing work in Korea, Hong Kong, the Philippines, South India and Assam. On Thursday three Africans will speak of work in Nigeria, Belgian Congo and the British Cameroons respectively, the Congo speaker being our own Rev. Samuel Koli of Upoto. Thursday is, indeed, given up entirely to missionary work. In the afternoon there are to be six separate conferences meeting simultaneously to consider the problems, needs and opportunities in each of the following continents respectively: Europe, North America, Latin America, Africa, Asia, Australia and Oceania. The subjects for the world missions session in the evening are *The Cry of Africa*; *The Challenge of Asia;* and *The Command of Christ.* The second subject is to be dealt with by Rev. W. M. P. Jayatunga, of Ceylon, and the final address will be delivered by Rev. J. B. Middlebrook.

The whole Congress will, of course, be under the leadership of the President of the Alliance, Dr. F. Townley Lord. He will be assisted by the Ex-President, Rev. C. Oscar Johnson, and the various Vice-Presidents. On the Sunday afternoon Dr. Lord will deliver the Jubilee Address on the theme, *The Baptist World Alliance in Retrospect and Prospect.*

Dr. Alexander Maclaren



Dr. John Clifford



Dr. J. H. Shakespeare

THERE will be a few present at the Congress who were there at the first Congress in 1905, which met in the Exeter Hall. Then, as now, the strongest delegation came from the U.S.A., but the attendance was not as large and varied. Only twenty-three countries were represented. There were giants in the land in those days. The presiding

officer was Dr. Alexander Maclaren of Manchester. The organization was chiefly directed by Dr. J. H. Shakespeare. David Lloyd George took the chair at one session. Among the speakers were Dr. John Clifford, Dr. F. B. Meyer, Dr. A. T. Robertson, Timothy Richard of China, W. Holman Bentley of Congo, and J. B. McLaurin of India. At that Congress it was reported that there were in the world 6,185,289 Baptists.

Since then there have been World Congresses in Philadelphia (1911), Stockholm (1923), Toronto (1928), Berlin (1934), Atlanta (1939), Copenhagen (1947), and Cleveland (1950).

The Jubilee Congress meets in a situation very different from that of the first. The world of 1955 is not so stable as the world of 1905. Two great wars have altered the political scene not only in Europe but throughout the world. In the East nations are passing through a period of revolution. In Europe Communism is a fact to be reckoned with. And over the whole world hangs a terrible threat.

The general Christian scene is different too. Christian influence in Europe is not so strong, but the younger churches are stronger and more confident. It is significant that many of the delegates at the Congress will be coming from the younger churches and so many of the speakers will be drawn from them.

The Baptist scene has changed. The Southern Baptists of America have grown enormously in the last fifty years, so have the Baptists of Latin America, Africa, and parts of Asia. The political situation in Europe has prevented free intercourse between Baptists of East and West Europe, and, indeed, of East Europe and the rest of the world, and China and the rest of the world. China will not be represented at all.

Dr. F. Townley Lord
(President)

Dr. A. T. Ohrn
(General Secretary)

Dr. Walter O. Lewis
(Associate Secretary)

Dr. Joel Sörenson
(Youth Secretary)

WHAT is the value of this great Baptist World Alliance and of these great World Congresses? Baptists throughout the world are helped to feel their kinship with one another and are encouraged to hold fast to the insights which they have received. They are, of course, a very varied company, divided not only by distinction of colour, race, nation and language, but also by deep theological differences and by differences in traditions and practice. It may well be, for instance, that some British Baptists will feel more at home with English Congregationalists than, say, with Southern Baptists. There are some who hold that these World Alliances on a denominational level are a hindrance to the development of the churches towards unity. One question being asked in international church gatherings is: Will the unity of the Church express itself in local united churches as, for example, the Church of South India, or in great world-wide denominations as, for example, the Baptist World Alliance?

However, it can justly be claimed that the Baptist World Alliance has proved its worth. It has a fine record of relief work among poor and distressed Baptists in Europe. At the end of the last war many hungry people in Germany received food for two years, and over 8,000 Europeans were aided to resettle in other countries. Through the Alliance the stronger Baptists have been able to help the weaker. And this help has been rendered not in the sphere of relief only, but notably in the struggle for religious freedom. One remembers the indefatigable labours of the late Dr. J. H. Rushbrooke and others to secure fair treatment for Baptist minorities in certain countries of Europe.

Many Baptists in Britain may not feel the need for the World Alliance and may not know much about it. To them it can be said: Suppose you were a member of a struggling Baptist community in a country dominated by a State Church which only grudgingly allowed you to worship publicly, or in a country dominated by Roman Catholicism, or in a country with a Communist régime, with consequent curtailments of your liberty, would you not find it a great source of strength and encouragement to know that you belonged to a great Baptist family, the members of which were working and praying on your behalf?

Disease of Civilization takes B.M.S. Hospitals

BIG new problems face the Church because tuberculosis is rapidly becoming one of the worst scourges of Africa.

Many of the Africans who suffer from the disease have contracted it after leaving country districts to live in towns.

They are enterprising people, eager to share in a more advanced civilization and often ambitious to improve their economic position. Some of them have left their villages in the expectation of making a fortune.

Their dreams, however, have been shattered by the dread disease of civilization.

When an African is seriously ill and away from his own people and clan, he usually tries to return to them. Thus the disease is being carried from the urban centres to the most remote districts.

Those who seek the help of mission hospitals frequently do so after they have left the towns not only gravely sick, but also bitterly disappointed. The majority of the sufferers from tuberculosis treated at the B.M.S. Hospital in San Salvador, Angola, have been to one of three large towns in Belgian Congo.

Village children of the San Salvador district

INCLUDED in the pitiful company of once-hopeful adventurers, now on the trek back to the homes of their youth, are not a few who have picked up the vices of European society as well as its grim disease. Jails in Léopoldville and other cities are full to overflowing with law-breakers who have been caught. But not all law-breakers are caught. And there are sins against which human laws are not made. The temptations to both crime and tolerated wickedness are particularly severe for unsophisticated people new to the ways of an industrialized community.

Thus, the plea for aid is made to the Church not only by those who are sick in body, but by those who are sick in body and at heart, as well as by those who are sick in body, sick at heart and also sick in soul. As likely as not the plea reaches a mission hospital already badly overtaxed, under-staffed and inadequately equipped.

THE B.M.S. Hospital at San Salvador is a typical instance.

In spite of the fact that the Government's medical services are improving, crowds of patients flock to it from great distances.

But it needs rebuilding. The future of the site, however, is in doubt and money has been scarce. So the premises have been merely patched.

The difficulties under which the staff work are illustrated by a recent letter from Rodger Shields. He told of the arrival of a truck with as much pleasure as would be aroused in a British hospital by the gift of a new operating theatre. Before the truck was delivered visits to two dispensaries were difficult. Visits by a doctor to some surrounding villages were "just about impossible." Says Dr. Shields: "It was a great thrill to be given a reliable means of transport."

This struggling hospital has eight beds in two open-air huts for tubercular patients.

Until recently effective treatment of tuberculosis at the hospital was impossible. Something could be done to improve the victims' resistance to the disease. They could be told how to avoid spreading the disease to others. Then they had to be sent away.

Now, however, the advent of new drugs has made possible more active treatment. Unfortunately some patients seek help too late for a cure to be possible.

And every tubercular patient is a financial problem. Each one costs £4 10s. in drugs alone for a three-month course of treatment.

FAMOUS MISSIONARY HOSPITAL IS STILL EXPANDING

A department of physiotherapy has been added to the Vellore missionary hospital in Madras, India, the finest institution of its kind in the East and one of the most remarkable in the world.

This great hospital, with more than 600 beds, is also a medical college which attracts students from Burma, Malaya and Ceylon as well as from India and Pakistan.

It gives them opportunities for training in nearly every branch of medicine and surgery. Its departments of thoracic surgery, neurology and neuro-surgery are the foremost in India. The departments of pathology, radiology and pharmacy reach a high standard.

Both the medical college and the school of nursing are affiliated to the University of Madras from which the students may obtain degrees.

All the 60 house surgeons in the hospital are now Indians. And 116 of the 120 sisters and staff nurses are Indians. The majority of the senior members of the surgical, administrative and teaching staff, including the professors, are also Indians. But men and women from Britain, the Irish Republic, Canada, Australia, Switzerland and the United States share in the work.

Many Christian communions cooperate in this enterprise. The B.M.S. is one of 40 missionary societies which support it. The B.M.S. representative is Dr. Gwenda Lewis, who holds the post of Director of Anæsthetics.

Unhappily, Dr. Lewis became ill at the end of October. Latest reports say she is making progress towards recovery, but she is not expected to be able to resume her duties for some time.

Miss Isobel Thompson, of the B.M.S. Hospital at Berhampur, Orissa, recently spent a short time at Vellore helping to nurse Dr. Lewis. The doctor in charge of Dr. Lewis is an Indian and the sister in charge of the ward is an Indian, too.

The founder of Vellore, Dr. Ida S. Scudder, a grand-daughter of America's first medical missionary to India, still takes a lively interest in the expansion of the undertaking.

HOW POLYGAMISTS BECOME CHRISTIANS

Most of the men in the region around the Mission at Quibocolo, Angola, have two or three wives. Some men have more.

What happens, then, when one of these men expresses a desire to become a Christian?

The Church cannot relax its firm stand on the doctrine that true marriage is a lifelong union of one man with only one woman. That is made clear to the inquirer.

If he remains in earnest about preparing to join the Church, he is instructed that he must arrange to live in the married state with only one of his wives and provide a home and a means of livelihood for each of his other wives.

When all this has been done, the man and the wife who remains with him go to church. A service for the hallowing of the union takes place and the couple enter into Christian marriage vows.

Church people who break the marriage vow are excluded from membership. This is a hard rule in such a country, but it has the support of the Church's African leaders.

UNDERNOURISHMENT DELAYS RECOVERY

In the Gaya Leper Asylum last year three girls between the ages of 14 and 16 were admitted as well as several young women. As a result of treatment with the new sulphone drugs the eldest of the girls improved rapidly, her face and arms clearing up marvellously in the first few months. Then the progress slowed down. The reason? Undernourishment. Her relatives had stopped her pocket money and she was unable to buy those extras which make all the difference to the simple diet. Our missionaries, of course, when they realized the cause, gave help from their funds. But what a problem undernourishment is in this part of the world. It is responsible for a great deal of disease and makes exceedingly difficult the healing of diseases.

NOW SERVING IN TRINIDAD

Rev. C. F. and Mrs. Nunn with Colin David

JAMAICA CELEBRATES WITH SPECIAL STAMPS

To commemorate the three-hundredth anniversary of the coming of the British to Jamaica on 4th May, 1655, a set of four special postage stamps has been issued. The one of highest value (6d.) is of particular interest to Baptists. The picture on it bears the inscription "Abolition of Slavery Proclamation 1838", and shows the then Governor of Jamaica, Sir Lionel Smith, in front of Government House with Rev. J. M. Phillipo and the rejoicing congregation of the Baptist Church in Spanish Town with the children from their schools. The set of four stamps can be obtained from the B.M.S. Foreign Stamp Bureau for 1s. 6d, plus postage.

Write to Mr. C. H. King, 23, Prentis Road, Streatham, London, S.W.16.

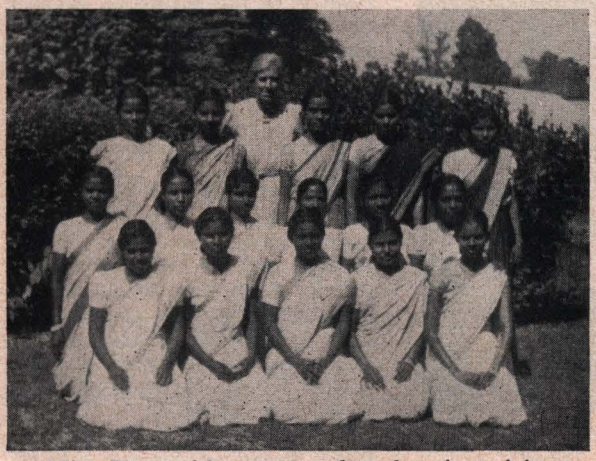
Another Jubilee—Teachers' Training Class, Patna, 1905–1955

By E. K. HOPE

IT is fifty years since Teachers' Training for Indian girls first began in connection with the B.M.S. school in Patna. In 1905 education for girls in Bengal, the Province in which Patna was then situated, was very backward and trained women teachers almost unknown. What is now known as the Angus Girls' School, in honour of its foundress, Miss Isobel Angus, was then only seven years old, but five elder girls were considered suitable to be trained as teachers. The Provincial Inspectress of Schools encouraged the new venture. Only one year of training was required then and the standard was low.

As time has passed so the standard has risen and the duration of training has long been two years. During the early years, two teachers of the school sat for the Senior Teachers' Certificate Examination, as private candidates. One of these served the Angus Girls' School devotedly for forty-two years. The other has just retired from Government service, in which her Christian character influenced many of her non-Christian pupils. These two are now living together in retirement in Patna, and we thank God that He "gave... some teachers."

UNTIL 1938 the Patna Training Class was only recognized for the training of Junior students, those girls who had passed the Middle School grade, after, normally, eight years of school life.



Miss Hope with a group of teachers in training

In that year, the Government of Bihar recognized the class as of First Grade; the efficiency grant was trebled, and Senior students, who are often matriculated, were admitted. The girls are often very young when they train; Seniors must be 18 and Juniors 16, at the time of sitting for their Finals.

Through the years hundreds of girls have acquired the Government Certificate and old students are to be found all over the Hindi speaking area of North India. Nearly all have been Christian girls, though places are given to suitable Hindu or Moslem candidates, if possible. Very few have applied, as there are other training schools for them now.

Some idea of the scope of the training can be deduced from the requirements of the final examination. This is in two parts. At the Practical Examination each student has to teach a lesson chosen by the Inspectress from three sets of lesson notes previously submitted to her. She also has to take a drill class in front of the Inspectress.

A senior Student, in addition, has to spend a hectic twenty minutes illustrating on a blackboard some lesson subject given her at the time of the examination. Quiet meditation on the subject for twenty minutes is allowed before the drawing commences! A great variety of handwork earns marks—needlework, including knitting; drawing with pencil, charcoal and pastels; painting, clay modelling and three pieces of educational handwork of which one must also have economic value. Ideas for this educational handwork are sought far and wide and a very interesting exhibition of good work results.

At the Theoretical examination later there are only four papers, each carrying the same number of marks:—Child Study, Methods of Teaching, (including School Management), Nature Study and Needlework. In these days when Basic Education is so widely practised in India, much importance is attached to a basic craft such as spinning and gardening, so the students must devote time to these.

EDUCATIONAL excursions have been a popular and profitable feature of the training course in Patna for years. Many times before 1941, a

band of excited girls, with piles of luggage, including basic foodstuffs for ten days, made the journey to Calcutta and on to Chandipur, by the sea. The time in Calcutta was spent seeing the Zoo, Museum, Mint, docks, various kinds of factories and, of course, the big shops.

One special trip was to Serampore to see Carey's College and the treasures therein. Once the girls were amazed to find that Carey's crutch, which he used during the last years of his life, just fitted the smallest amongst them. At Chandipur the days were spent camping in one or two huts right on the sand dunes, bathing, and chasing the crabs which swarm on the sands. It was a thrilling three weeks for girls who had seen practically nothing of the world—their one chance of a lifetime to see the sea.

After-war conditions made this trip impossible. The class travelled one year the 600 miles to Delhi and spent twelve days sightseeing in that historic city (for an inclusive cost of £2 per head). In recent years, the class has visited Gaya—where some girls have their first sight of a hill—and other places of interest nearer Patna. Railway fares have gone up, and the cost of everything else, but the grant remains the same, so there is less money available for excursions.

THE present class of twelve Junior and six Senior students are nearing the end of their course. Five have been baptized during their training period. All have been active members of the Christian Endeavour Society of the Patna Church. Most of them have served voluntarily as Sunday School teachers in the hostel branch of the Sunday School. On their last Sunday in Patna there will be a special service of Dedication and Commission for these young women as they enter upon their responsibilities as teachers.

Those who come from the tribal areas in South Bihar, where fifty per cent of the population is Christian, will be returning to teach there in some Christian school; three girls from village homes, whose parents are illiterate first-generation Christians, may be able to serve the people of their own villages; one girl is already engaged to be married to a young man who is the village schoolmaster in one of these villages. Others will find posts in Mission, Government or private schools.

Often during the past two years their teachers have been heard to say, "How careless these students are. They have no initiative. What sort of teachers will they be?" or "Some of these students cannot even do Class 1 arithmetic! How shall we be able to teach them the subject matter of each subject as well as the method of teaching?" or more serious, "Some of these girls are not to be trusted." How immature and unstable some of them seem. Very much patience, understanding and sympathy are needed as well as hard work. But how worthwhile it is. Past results give encouragement to persevere even with those who are almost the despair of the staff. Many such have become steady reliable teachers, giving long years of service.

A lesson in nature-study

This God-given opportunity has lasted for fifty years. May it long continue, for the Teachers' Training Class of the Angus Girls' School can still render useful service to individual girls, to the Christian community and the Church of Jesus Christ.

A demonstration out-of-doors

Greetings from Overseas

THE B.M.S. has brought over to Britain for the Jubilee Congress a number of representatives of churches overseas. They include Rev. Benjamin Pradhan, Secretary of the Utkal Central Church Council and Miss Bhagyabati Panda, both from Cuttack, Orissa; Rev. Rajendra Nath Baroi of East Bengal, Secretary of the Baptist Union there; Rev. C. H. Ratnaike of Ceylon, President of the Ceylon Baptist Council; Rev. Jacques Nzakimwena of Wathen and Rev. Samuel Koli of Upoto, Belgian Congo. These friends have all been

REV. J. NZAKIMWENA, OF WATHEN, CONGO

"The Church of Jesus in Congo rejoices to be invited to have a share in the B.W.A. The whole church cannot come to London so it has sent my friend Koli and myself to be its representatives. The Congo Church is very grateful to the B.M.S. and Baptists in England for paying the travelling expenses of its two delegates. It thanks you also for arranging visits to the churches in England so that we can meet and have fellowship with our brethren in the Lord Jesus Christ who do so much to send us missionaries and who help the Congo Church by their prayers and gifts of money.

"Our Congo people, while thanking you for past help and increasingly doing what they can themselves, now plead for your even greater help in training pastors for the Church and in educating to a higher level the many girls and boys eager to be taught. Probably the work in Congo is harder to-day than ever before because its people want to go ahead in everything, good and bad. That is why we so much need help in these days so that our people may learn more and more to discern and to follow only the useful ways of righteousness."

churches here about Christ and His Church in Congo. We hope that our visit will help the Baptists of this country to know that the work of Jesus Christ is made possible in Congo because of their gifts and prayers and the giving of service as missionaries.

"In Congo the harvest is plentiful, but the labourers few, and we hope that the Christians here might have an increasing desire to help in this work."

REV. SAMUEL KOLI, OF UPOTO, CONGO

"To the Christians in Congo it was like a dream to hear that my colleague, Rev. J. Nzakimwena, and I had been invited to Britain to attend the Baptist World Congress which is to be held in London in July. Why a dream? Because we have not had such a privilege since the foundation of the Church of Christ in Congo in 1872.

"We are very pleased to be here, for it was from this country that the Gospel was first brought to Congo—it is from here, too, that most of the missionaries come to Congo to preach Christ. Our hearts are full of joy to find good fellowship, a warm welcome, and good meetings with our Christian friends in Christ.

"We are having opportunities of speaking in

REV. C. H. RATNAIKE OF CEYLON

"It gives me great pleasure to bring to you, Baptists of Great Britain, the sincere and affectionate greetings of the Baptists in Ceylon. I count it a privilege to be a guest in your great country and to participate in your work and worship. Since my arrival in England a few weeks ago, I have had nothing but kindness and friendship on all hands, for which I am grateful.

"From the inception of Baptist work in my country 143 years ago, right up to the present moment, the Baptists of Great Britain, constrained by the love of Christ, have been wonderfully generous to us. We feel in our work your hands stretched across the seas clasping ours in genuine friendship and draw inspiration and strength from

Delegates to Congress

in England for some time and have had opportunity to visit a number of churches and associations. On the occasion of their visit they have, at the request of the Editor, sent brief messages for the readers of the *Missionary Herald*. Other delegates with close associations with the B.M.S. will also be present. They include Rev. W. M. P. Jayatunga from Ceylon; Rev. C. E. Abraham, Principal of Serampore College; Rev. Yesu Das Tiwari from North India; Rev. J. Leo Rhynie and Rev. I. C. Parsons, J.P., of Jamaica.

the knowledge of your friendship and deep concern for the establishment of God's Kingdom in my motherland. Though we are deeply thankful to you for your magnanimous gifts in money, we are more grateful to the B.M.S. for sending us such splendid men and women as missionaries, to work side by side with us in a happy partnership and thank God for them and for their work and witness in our midst.

"The task of the B.M.S. in Ceylon is not over. In spite of changed and changing political conditions and resurgent Buddhism, the door of opportunity is opening in many quarters. God grant that we may be alive to our privilege and task."

MISS B. PANDA OF ORISSA

"I bring to you sincere greetings from the women of our churches in India for whom you have been praying and sending out help in money and personnel.

"Through schools, hospitals, adult literacy and evangelistic work you have prepared the way of the Lord in the lives of thousands of the women of India so that they have been able to receive the Kingdom of God into their hearts. I thank you all indeed for what you have done for our grandmothers and mothers and also what you are doing for many others like them to-day."

REV. B. PRADHAN OF ORISSA

"Greetings to the Baptists of Great Britain. This is my second visit to this country. I was here in 1939 when the Second Great War with all its accompanying devastation and destruction broke out. I find during this visit that a great spiritual war is on with its soul-reviving effect almost everywhere. The Spirit of God is surely at work bringing about a great revival and spiritual awakening through the Crusades led by Dr. Billy Graham and supported by the prayers of millions. It is certainly a great blessing to be here now in such a soul-inspiring atmosphere and to have the joy of Christian fellowship with the churches of this country. May the Lord Jesus Christ be glorified more and more not only here but throughout the whole world."

REV. R. N. BAROI OF EAST BENGAL

"I am very glad to bring you the greetings of the churches in my Union and to thank you for all your help and prayers.

"In Bengal we have 210 churches with a congregation of twenty thousand, of which twelve thousand are communicant members. Our work in Bengal is divided into ten district Unions, three of which are now in West Bengal in India and seven in East Bengal in Pakistan.

"We had to face many problems after the Partition of Bengal. Travelling has been difficult with the introduction of passport and visa, custom and currency checks on the borders. But in spite of all difficulties we not only maintained our work, but there has been steady progress in several of our districts. The churches in Bengal are becoming more and more conscious of their responsibility and taking an increasing share in the spread of the Gospel.

"But the Christian community is still a small minority in India, and in Pakistan—roughly two per cent. Though we have about two million Christians, the non-Christian population is about double now than at the time of Dr. William Carey. Could we say that the work of the Society is over?"

(*Continued on page* 107)

Impressions of Baptist Missionary Work in the East

By JOEL SÖRENSON

Youth Secretary of the Baptist World Alliance

V. THAILAND AND BURMA

THE number of Christians in Thailand is not large, the total number of Protestants being about 14,000. Most of these belong to the United Church of Christ, which is mainly Presbyterian. The Roman Catholic community numbers 40,000. About 18,800,000 people dwell in the country.

The very first Baptist and Protestant effort was made by Ann Hazeltine Judson, wife of the great Adoniram Judson of Burma. She became interested in Siamese captives in Rangoon and learned their language. In 1818 she wrote to a friend: "I have attended to the Siamese language for about a year and a half and with the assistance of my teacher have translated the Burman catechism, a tract containing an abstract of Christianity (written by her husband), and the Gospel of Matthew into that language." Ann Judson never saw Siam, but her efforts may not have been in vain. The catechism was printed but never the gospel of Matthew.

The oldest Baptist church in Thailand is Chinese, a Swatow church, founded already in 1837. This church has continued through the years, for long periods as an indigenous church. To-day it has 400 members.

BOTH Southern and American (Northern) Baptists are at work in Thailand. The Northern Baptists are working among the 30 Karen Baptist churches up North as well as in other places. The Southern Baptists have started a Bible School with ten students, built a student Centre in Bangkok and started work in various places. When a Southern Baptist missionary preached in a place up North, a man came to him afterwards and said: "I heard the Gospel preached twenty years ago, so I know it." He became a Christian that evening and has since been a most faithful witness for Christ.

The Baptist work among the Thai people is just in its beginning, or rather, it is making a new start. A new start is also being made by the Buddhists. Bangkok is "flooded" by Buddhist priests in their yellow robes, who in the morning walk about collecting their food for the day from the faithful people. The Buddhist revival, apparent also in Burma, Ceylon and Japan, is sponsored by the high government officials as well as by the Buddhist leaders themselves. There is the desire to revive the national culture by making the national religion strong. The 300 colourful temples in Bangkok are constantly visited by the people, who gain their merit through prayers and offering of flowers and candles. Only Christian faith of vigour and spiritual greatness will help our cause to victory in Thailand.

ADONIRAM JUDSON landed in Rangoon in 1813. It took him seven years to win the first convert! But those years were not wasted. He learned the Burmese language, translated the Bible into Burmese and produced later on the first Burmese–English dictionary. This dictionary is still a standard work, and has just appeared in a centenary edition. The Baptist Press, which Judson founded in Moulmein, was one of the great Christian institutions of Asia, producing Christian literature in more than twenty languages. To-day there are about 200,000 baptized members of the various Baptist Conventions in Burma.

A welcome tea was arranged for me at the campus of the Kemmedine Girls' High school in Rangoon, which was formerly a mission school. On the Sunday of my visit a new chapel was dedicated, beautiful in moderate Western style. This chapel is also the home of a local Baptist church.

At the close of the service a Burmese Baptist asked me: "What do you think of the church?" —"Oh," I said, "it looks very nice to me." "Yes," was his answer, "but it is too Western." In this brief remark a crucial problem for the Christians of the East is revealed. Colonialism is dead—there is a strong desire for a church life expressed in Oriental terms.

SOME of the many problems involved here were touched upon in an informal session with Christian students of the University of Rangoon. The upsurge of Buddhism, with its origin in the Sixth Buddhist World Council, in session in Rangoon since May this year and scheduled to last two years, calls for no cultural relations to the West. The songs of the Christians in Burma—to mention one detail in the complex problem—are, as in most other Asiatic countries, taken over directly from the West. Very little indigenous religious music has been produced. And so the Buddhists and nationalists say: "You Christians are not interested in our country: you copy the West; you are for the West, not for national progress."

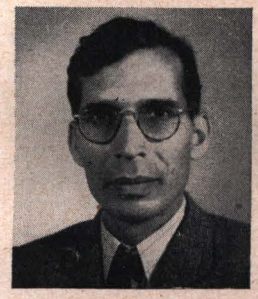
After this student meeting a leader of the Student Union of the University, a Christian, shared with me his concern regarding the Communist influence in the university. The Communist students are in a minority; they do not call themselves Communists but they know how to get leading positions and influence the student body in Communist directions. Here is another great problem of the Christian East: to expose the falseness and wrong of Communism and to show forth the Christian faith in such a way that it becomes attractive.

A MEMORABLE experience was my visit to the Susan Haswell Leper home, near Moulmein. At present 206 lepers are treated there. At least fours hours a day they work. I saw them grind their rice and build a new hospital. In some cases the leprosy was far advanced but in fifty per cent of the cases the illness is cured. An improvised chapel service gave me the opportunity to speak about the hope in Christ regardless of our external circumstances.

The Baptist work in Burma has seen a most remarkable progress since Judson's days. Now the work is more and more turned over into the hands of the national Christians. And there are some very capable leaders—even if many more are needed. One great problem, which these leaders will have to grapple with, is related to the very nature of our Christian faith. Some Baptist Conventions in the Orient have in their ranks Christians who are second and third generation Christians, many of whom do not have a real experience of new life in Christ. It is a matter of concern and prayer that those—both in the East and the West—who now only in a formal way belong to the church, also in a real sense shall become "in Christ." To accept any other status would be to deny the call which the Lord of the Church has given to the Baptists.

Greetings from Congress Delegates

(*Continued from page* 105)



REV. YESU D. TIWARI OF NORTH INDIA

IT is with pleasure that I write a few words of greeting to British Baptists on behalf of the Baptist Churches of North India. I came to these islands in June, 1954, when the mission conducted by Billy Graham had just finished, and there were signs then that there had been a fine response. On a recent visit to Scotland I was happy to see a corresponding spiritual expectancy and prayerful joy in anticipation of this year's Crusade. All this shows that the soul of Britain is awakening to its need of Christ.

India needs Him, too, because the human heart everywhere has the same need, and the one Saviour alone can satisfy it. The Christian Church in India is so small numerically (only two per cent. of the total population), and so meagrely equipped mentally and spiritually, that it still needs the support of the older western churches in carrying on its task. Christian charity demands it; Christian policy requires it.

REV. IVAN PARSONS OF JAMAICA

FELLOW Baptists of Great Britain, Greetings, in this our Jubilee Congress year. This is also our Tercentenary year. On the 10th of May, 1655, Admiral Penn and General Venables landed in Jamaica, B.W.I., and took over the island from the Spaniards.

All my life I have looked forward to a visit to England. We thank God for our ties and fellowship with the B.M.S. since 1814. I have the honour to be a product of the B.M.S., a son of Calabar College, and the pastor of the Stewart Town Baptist Church and its associated churches for the past twenty-five years, which church was once pastored by the Rev. William Knibb. It will be a very great privilege for me to serve as a Deputation Speaker on behalf of the B.M.S. As an Executive Member of the Jamaica Baptist Union and Correspondent in Jamaica for the Baptist World Alliance, I am eagerly looking forward to my attending the Congress.

New Missionaries Face a Church Split

ABOUT 100 people of the church at Stanleyville, Belgian Congo, separated themselves from the fellowship soon after the arrival of two new missionaries.

These missionaries, Rev. Arnold and Mrs. Sewell, reached the rapidly-growing African city in November last. For about four years, the B.M.S. had been unable to maintain resident missionaries there.

They received an enthusiastic welcome. On going to their house, they found the garden thronged with churchpeople who burst into a song of greeting. And, of course, there were speeches.

The main address was given by the church secretary and its theme was one which has been heard repeatedly along the Congo lately. The arrival of the missionaries, he said, would silence those who were saying that the B.M.S. is dying.

He told how the faithful had prayed for the return of missionaries. He described how they had waited and hoped. And he expressed joy at the answer to the prayers.

THE following day was Sunday and the red brick church was crowded. One of the oldest members received Mr. and Mrs. Sewell into the fellowship.

The week-end was a thoroughly happy one. Then Mr. and Mrs. Sewell had to apply themselves to their formidable tasks. And their troubles started.

Last May, the church removed an overseer from office and suspended him from membership. He had been accused of gross irregularities. His supporters refused to acknowledge the overseer appointed in his place.

To the new missionaries they took a demand that the suspended man should be reinstated. A church palaver was called. It was a long one, but the missionaries were unable to interfere with the verdict and the serious split in the church followed.

THE congregation at the Stanleyville church consists not only of city people but also of folk from outlying towns and villages, and the language problem is exceptionally difficult.

This was illustrated at the service on Christmas Day. Each of the groups sang a hymn. There were no fewer than fourteen of them and all fourteen used a different tongue.

The Sewells will need to use three languages. They are now plodding away at Lingala. But, they will have to learn Swahili as well.

Out of these groups, with their many differences, one church has to be welded—a church filled with the love of Christ and with a sense of responsibility to the community.

It is too early for the Sewells to say in detail how this enterprise will be attempted. Two needs, however, are already clear.

One is the need for church buildings in the outlying centres. Here there are two obstacles. Building costs in Stanleyville are fantastic. And the busy contractors are not particularly interested in so small a job as erecting a place of worship.

The other obvious need is the starting of some form of youth activity. There is no B.M.S. school in the city and only a small number of children attend the church services.

Christians at Lukolela wave to missionaries travelling on the steamer up river towards Stanleyville

LEPER WOMEN JOIN IN WORLD DAY OF PRAYER

The Women's World Day of Prayer is more and more being observed at mission stations.

This year's service at Yakusu, Belgian Congo, drew a large number of women from the surrounding villages. A big group from the leper colony also attended.

Some of the women arrived more than an hour before the time for the service and they were served with cups of tea.

The service was divided into several parts, each being taken by a group of women. Thus, the Yalisombo women gave several short readings, contributed a prayer and sang a hymn which they had practised for weeks.

FOREIGN STAMPS BRING HELP TO B.M.S.

In the year 1954–55 the Foreign Stamp Bureau sent to the B.M.S. the sum of £120, making a total of £400 10s. 0d. for the last four years. Thanks are again due to friends who have purchased stamps and who have made gifts, and especially to Mr. and Mrs. King who have voluntarily conducted the Bureau. Gifts of stamps, either loose or in collections, are always welcome as also are offers to help from those willing to assist in cleaning and mounting stamps. For information write to the B.M.S. Foreign Stamp Bureau, 23, Prentis Road, Streatham, S.W.16.

Too Poor for Woollies

Good wool is almost unobtainable in Pakistan. Wool of poor quality is expensive. Missionaries, therefore, are in particular need of gifts of wool and woollen garments. Many of the people to whom they minister are too poor to buy warm clothing for the cold winter.

Second-hand clothes in good condition, especially pyjamas and shirts, are needed for hospital patients and lepers at Chandraghona, East Pakistan.

PATNA YOUNG PEOPLE ARE ACTIVE EVANGELISTS

The Young People's Group connected with the Patna Union Christian Church has become much more active during the past two or three years. The members undertake regular visits to Christian patients in the Medical College Hospital; lead Services for young people in the church; arrange a special Palm Sunday morning service; go to the out-stations and hold services there; visit Christian homes after the evening service in church and join the family in worship. This last activity is greatly appreciated by those who live at long distances from the church and cannot attend often, and by those who have sickness or trouble at home.

The main bazaar in Patna

The Group is led by several keen young laymen and has a membership of seventy to eighty, including High School and Training Class girls of the Angus Girls' School and boys of the High School Boys' Hostel.

DOCTORS HAVE TO MAKE A DREADFUL CHOICE

Shortage of funds in mission hospitals often means that a doctor is faced with a dreadful choice. He may have to decide the question: "Shall I give an expensive treatment regardless of where the money is coming from, or allow the patient to go on suffering?" His choice may be one of life or death.

This is how one missionary tells of the situation in a letter:

"The serum is very expensive and is often much more than the patient or his relatives can afford.

"I often think how easy it must be working in a hospital at home where the question of how much money a patient has does not need to enter into how much he can have in the way of drugs or other treatment.

"Most of the patients at my hospital get more than they actually pay for and the really needy cases are treated free.

"But the hospital drug bills have to be paid and it is not always easy to know whether a patient is really without funds or is just 'trying it on'".

FOR BAPTIST STUDENTS

The President of the Baptist Students' Federation is anxious to contact all Baptist young people who are entering upon a University Training College or Nursing course this Autumn. He would be very grateful if names could be sent to him: John Biggs, 165, Nansen Road, Leicester.

Smoked Caterpillars are the Greatest Delicacy of All

By Mrs. A. V. MATTHEWS, of Lingungu, Belgian Congo

HARVEST in our part of the Congo is well into the wet season, during August and September when the crops are maturing, but above all, when there is an abundance of fat edible caterpillars.

In July the butterflies appear—clouds of small white butterflies moving steadily in one direction. All day long the air is full of them—like purposeful wisps of cotton wool—making for the tall trees in which they will breed and die. The time to look for the caterpillars is after a heavy downpour of rain when many will have fallen to the ground. They are deftly impaled on a stick or thrown in squirming handfuls into a covered receptacle and carried home in triumph. Everyone is happy in the caterpillar season. Attendance at classes and meetings fluctuates, cooking pots are full, there is dancing by those who have fed well, and among believers many prayers of thanksgiving are offered for this wonderful gift. Usually smoked very carefully over a steady fire, it is the greatest delicacy our people know, and it is probably quite a nutritious food—if you like that sort of thing.

AT the end of August about a thousand people gathered at Lingungu for the Harvest Thanksgiving Service. A schoolmaster and his helpers had been at work since early morning arranging the display, and a very creditable effort it was. They had made tiers in front of the pulpit out of benches and bricks, covering them with sheets borrowed from the missionaries, and upon these were spread the offerings of rice, sugar-cane, fish, bananas, plantains, pineapples, lemons, grapefruit, eggs, manioc, kwanga (the native bread), greens and corn, which grateful worshippers had brought.

The artists saw no reason why a few inedible objects should not be incorporated, and gaunt spears stood like sentinels at the four corners of the display, with sprigs of bougainvillea bursting incongruously from their points. A number of ancient leopard-skin covered shields had been produced from somewhere, possibly, together with the spears, as a reminder of the fact that there were other good gifts in the forest for the taking. The school clock was in evidence, also a small and battered globe. Several bars of soap leant gently together to form hollow pyramids, and resting against the reading desk, balanced upon one streamlined end, was a perpendicular canoe in ebony, complete with its ebony crew. (Later on, when the preacher grew emphatic, one sweep of his hand sent the little craft crashing into some sheaves of rice, where at least the paddlers found themselves the right way up!) Wherever there was a space a bunch of flowers or coloured leaves had been thrust, and over all, under all, and in all, were the caterpillars.

HAVING their share of the instinct of self-preservation these doomed creatures made a bid for freedom. But when they came within reach of the front row of the congregation they were pounced upon and, almost before they could curl up, were expertly tossed back on to the stand.

The service itself had the usual disturbances of a large African gathering, which, however, were hardly noticed by the majority of the people present. An undercurrent of chatter; babies suddenly crying, and, refusing the hastily produced and only known comfort, having to be taken out; the enlarging group of women and children on the benches just outside the low wall of the church, the weary ones who, worn out by long walks, sometimes through the nights, to get to church, are overcome by the muggy atmosphere, go deeply to sleep and must be shaken and prodded by their neighbours into a transient consciousness.

But through it all the power of God was manifest. The text chosen for the sermon was: " Prove Me now, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." God's open-handed love is being recognized by the people of our green forest, and there was joy and gratitude on many of the dark faces uplifted to sing the closing hymn of praise.

Cover Picture: A farmer in China dries his rice

Fellowship in Prayer

Based on the Prayer Calendar

July 3—9.—There are a number of subjects this week, connected only by their relation to the work of the B.M.S. You are asked to remember the Young Peoples' and Visual Education Departments of the Society; the Representatives in Scotland (Rev. J. D. Jamieson) and Wales (Rev. W. T. Lloyd-Williams and Miss Margaret E. Williams); the Girls' Auxiliary; the League of Ropeholders; the Men's Movement; and the Wants Department.

July 10—16.—The World Congress.—On the last day of this week the Jubilee Congress of the Baptist World Alliance will begin at the Royal Albert Hall, London. Pray for God's blessing on the Congress, its officers and speakers, and especially on those delegates who have come from our B.M.S. fields.

The Church Of Christ In China.—Pray for all Christians in China that they may receive the grace of God and be enabled to remain loyal to Christ. Remember the work in Shanghai of the Christian Literature Society.

July 17—23.—The Church of Christ in the Province of Shensi.—Remember all the churches in this province, their pastors and leaders. Pray, too, for the Chin Ling Union Theological Seminary in Nanking.

July 24—30.—The Church Of Christ In The Province of Shantung.—In praying for the churches here remember not only those members who gather regularly for worship and fellowship but also those cut off from these means of grace.

July 31—August 7.—The Church of Christ in the Province of Shansi.—Of the specific needs of the churches here we have no exact knowledge. In our praying let us remember especially all students who have studied in Bible Schools in the past, and all Christians in positions of responsibilty and influence in the community.

MISSIONARY RECORD

Arrivals

16th April, Rev. J. E. and Mrs. Young and family, from Léopoldville.

25th April, Rev. R. C. and Mrs. Salmon, from Kibentele.

26th April, Mrs. K. F. Weller, from Cuttack.

3rd May, Mr. and Mrs. Murray White, from Jamaica.

7th May, Miss W. E. Browne, from Bolobo.

7th May, Miss A. M. McGregor, from Lukolela.

7th May, Mrs. R. H. Whitfield and child, from Balangir.

20th May, Rev. C. J. and Mrs. Parsons, from San Salvador.

Birth

14th April, at Delhi, to Rev. G. P. R. and Dr. Barbara Prosser, a son, Philip.

Departures

6th May, Miss M. M. Phillips, for Bolobo (by air).

25th May, Rev. M. W. and Mrs. Hancock, for San Salvador.

27th May, Rev. B. F. and Mrs. Price and two children, for Serampore.

Death

29th April, at Birmingham, Mrs. F. Madeley, China Mission, 1904–1930.

ACKNOWLEDGMENTS

(To 23rd May, 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund: Anon., £5 5s. 0d.; Anon., £5 Readers of *The Christian*, £8 10s.; A.U.S., £1 1s. 11d.; Anon., 10s.; B.S., "A late Easter Gift," £5; A Friend, 5s.; Anon., £5.

Medical Fund: Anon., £1; H. C. K., £4; "A Little More," £3; "Thankful," £2.

Translation: A Sufferer—Bibles for Angola, £1 1s.

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This book has been written to mark the Jubilee of the Baptist World Alliance. The author has travelled widely during his Presidency and writes with an intimate knowledge of his subject.

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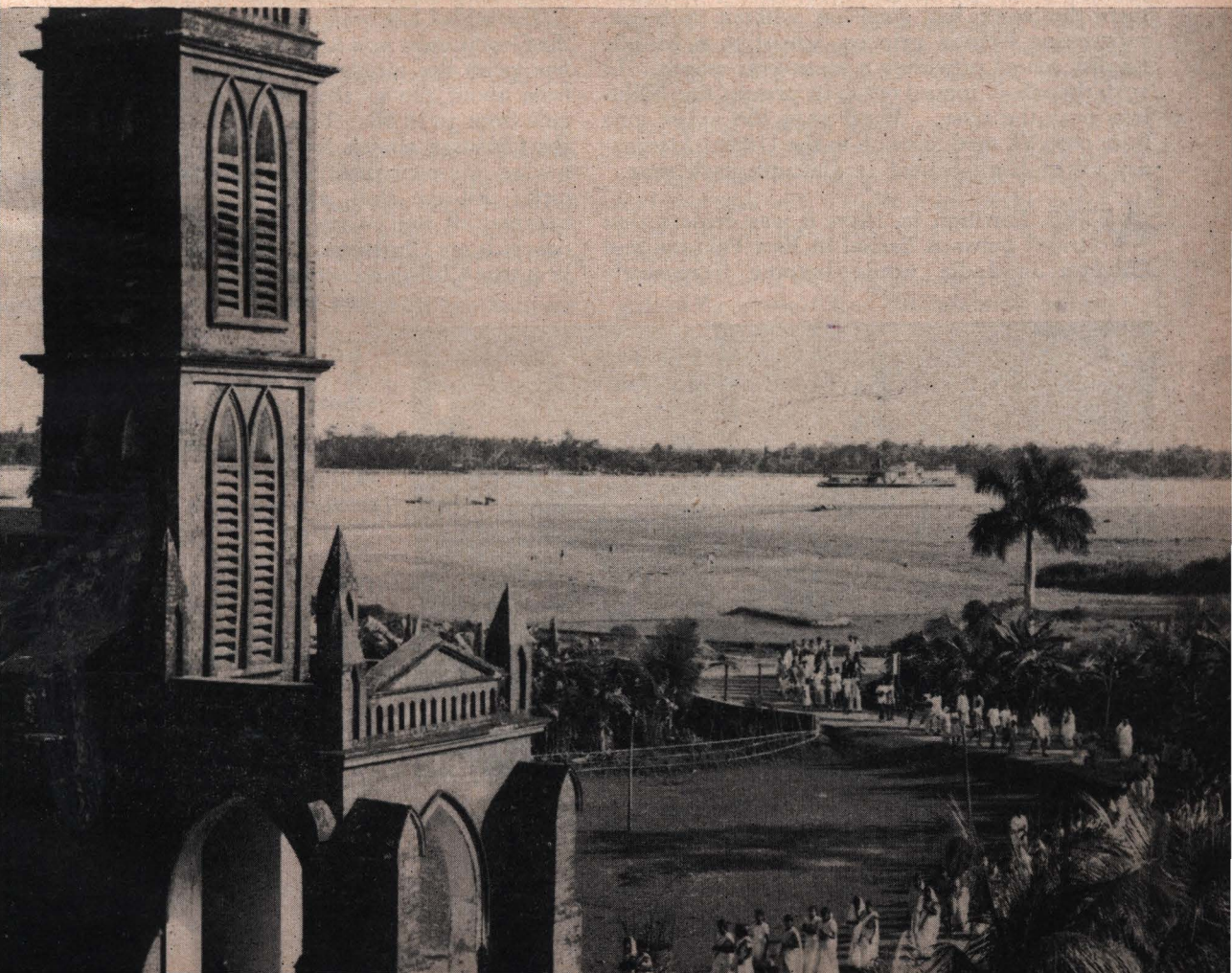
Missionary Herald

AUGUST 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY



The Church in East Pakistan Depends on this School for its Women Leaders

By AUDREY S. BINNS

IN 1849, Mrs. Sale, the wife of one of our Baptist missionaries, founded a girls' boarding school in Barisal. The class-room was the verandah of the Sales' house and the girls slept in some small huts erected in the compound. Here began one of the first girls' schools in Bengal.

In its early years the school had a somewhat chequered career. Fathers were not interested in the education of their daughters but only in their early marriage. At times the school had to close down altogether. But in 1884 the school was re-established by Mrs. J. H. Anderson, and since then the work has gone on without a break, progressing from a primary school to a Middle English school providing a seven-year course. In 1916 the school moved out to its present fine buildings near the river. Until 1949 the ablest girls from class VI used to go on to the United Missionary Girls' High School in Calcutta each year.

AFTER Partition in 1947, it was evident that travel between Barisal in East Pakistan and Calcutta in India would become increasingly difficult, and so the East Pakistan Christian Council suggested that our Baptist Mission Middle English School should become a United Christian High School. Since January 1951 we have opened a new class each year, and this March seven of the girls who have been in the top class for four years have taken the Matriculation Examination of Dacca University. Two of these girls come from the Oxford Mission (an Anglican Order working in Barisal), one each from churches associated with the Australian and New Zealand Baptist Missions and three from our own Baptist churches.

The school has been provisionally recognized by the Government as a high school. During the last five years the number of boarders has increased from about 100 to 180, and the number of day-girls from 50 to 80. This school is unique among the Christian schools for girls in East Pakistan in having an overwhelming majority of Christian girls. All the staff, apart from the two Urdu masters, all the boarders and all but six of the day girls are Christians. The school can therefore be a true Christian community—a Christian cell—in a Muslim country.

A peep into the dormitory

THE curriculum is much the same as in an English school. All the girls are required to learn two foreign languages—Urdu and English—and many of them find this a strain. The needlework and art done by the girls is of a high standard. They seem to have endless patience.

One of the aims of the school is not to educate the girls away from their villages, but in the hostel life to show slightly higher standards of cleanliness than the girls can achieve in their own homes. The girls are divided into groups for doing the cooking and cleaning. They all wash

their own plates and bowls in a pond—before the meal as well as after! Each morning they bathe in another pond and then wash all their clothes according to Bengali custom. Visitors often comment on the way in which even the younger girls have a sense of responsibility and do this work cheerfully. After school they enjoy playing games, Guiding, reading or sewing—or even teaching a new missionary Bengali!

There is a Christian Endeavour society in the school and also a Sunday school in which the older girls, having had a preparation class with one of the teachers, teach the younger girls. Preparation classes for baptism give another opportunity for helping the girls towards a deeper and maturer faith in Christ. This last September twelve girls confessed Christ as their Saviour and were baptized. Every Monday morning before the week's work starts, there is a devotional service for the staff, giving us the opportunity to remember that it is God's work that we are doing in the strength that He alone supplies.

Miss Audrey Binns with members of the staff

WE have a very fine Bengali principal—Miss Usha Biswas. She is a Home Missionary of the Bengal Baptist Union and has been principal since 1939. Her outstanding gifts of mind and spirit and her selfless service have done much to make the school worthy of its new name of 'Christian High School'. Most of the teachers have been trained at the United Missionary Training College in Calcutta. They have a real sense of Christian vocation and a real desire to help the girls towards a fuller experience of Christ.

So, for over a hundred years there has been a Christian school for girls in Barisal. What effect has it had? As I have travelled about East Pakistan, I have realized more and more how God has used this school. Time and again when I have met a Christian woman playing an active part as a pastor's wife, leading a Women's Meeting or working as an evangelist, a nurse or a teacher, I have found that she used to go to Barisal School. Girls who may have only been at school for two or three years have returned to their village homes and churches with a wider vision of the world, and above all of the Church and their calling as Christians.

This school is the only Protestant high school for girls in the whole of East Pakistan with its forty-two million people. The Protestant Church depends on this school for women who can play an active part in building up the Body of Christ.

AN OPPORTUNITY NOT TO BE MISSED

The Joy of Harvest

The 1955 Popular Report of the work of the Society is now on sale. It costs only one shilling (1s. 3d. post free), and is excellent value for money. Attractively produced and well illustrated, it gives a concise account of the activities of the Society through another year. All aspects of the work are dealt with. Here is most interesting reading and abundant material for lessons, addresses and sermons. Secure your copy before it is too late. Only a limited number are available.

Copies can be obtained from the Carey Kingsgate Press, 6, Southampton Row, London, W.C.1, or direct from the Baptist Missionary Society, 93, Gloucester Place, London, W.1.

Christian Builders Astonish a Government

CHRISTIANS in and around Balurghat, West Bengal, astonished the Indian Government with an exhibition of co-operative enterprise.

The Government launched a scheme to replace 400 thatched schools with tin-roofed, semi-permanent buildings. A B.M.S. primary school at Kalikapur, across a river from Balurghat, was one of the last to be included in the programme. But it was finished months before any of the others.

Local materials and labour were supplied by the churches. The Government gave everything else.

When the foundations had been dug, news was received that a Government official would visit the district in fourteen days. The voluntary workers decided to have the job done when he arrived. And he was able to perform the opening ceremony. On the last day nearly 100 people were toiling on the project.

Later in the same week a Cabinet Minister turned up. As a result, other school authorities were told to visit Kalikapur to see how the building should be done. This directive was sent out in spite of the fact that another school had been selected as the model.

The gift of this school enabled another building at Kalikapur to be opened as a girls' hostel.

Balurghat children dancing to entertain a visitor

THEN a semi-permanent house was needed for Miss Morfudd Edwards, who was being moved to the Balurghat station to develop women's work. The house has been built beside the hostel which she superintends. Voluntary labour saved thirty per cent. of the cost.

One village sent all its fourteen carts to transport bricks across the river. Men worked all day and into the night.

Heavy rain hampered the work. Floods submerged materials. Timber and asbestos were delayed. But the house was built in two months and was ready when Miss Edwards arrived.

The Land Rover at Balurghat
(Left to right: Miss Edwards, Mr. Rigden Green, Mr. Middlebrook)

A hostel for boys has been built at Balurghat next door to the home of Mr. and Mrs. Paul Rigden Green. The money for this building was given twelve years ago through the Ter-Jubilee Fund, but the work was delayed. Had the cash been spent at the time, professional builders would have been needed. When the job was put in hand, voluntary labour made the money go twice as far.

The hostel has clay walls, a cement floor and an asbestos roof. Each layer of clay had to dry before another could be added. So, the building took some months.

Before it was finished the first boarders arrived. They helped with the cementing, plastering and whitewashing.

All this building, plus a garage for the mission's Land Rover, has been completed in twelve months.

CHURCH CHANGES ITS NAME

A sect called the Spiritual Baptists, members of which are generally known as Jumper Baptists, has caused the Port of Spain Church in Trinidad to change its name.

Some of the practices of the sect are not commendable and it has been felt necessary to make a clear distinction between the church and the sect. The matter was brought to a head by reports of a court case.

So, the church is now called the London Baptist Church. This was its original name.

The sect holds regular meetings at Princes Town where there is no Baptist church as yet. But orthodox Baptist witness has been started with a ten-day evangelistic mission.

A friendly society allowed free use of a hall with accommodation for 200 people and between 90 and 100 attended the first three meetings. They had been invited by the missionaries, Rev. Amos and Mrs. Suter, who toured the neighbourhood in a car fitted with a loud speaker. Mrs. Suter sang choruses to be used at the meetings.

On the fourth night, the meeting had to be held in the open air because the hall had been let for a concert given by a party of calypso singers and a steel band. The crowd, however, was bigger than the congregations in the hall. Afterwards, the hall was packed and people listened at the doors and windows.

The open-air meeting ended in a rather surprising way. In the hall, collections were taken. But offerings were not invited out of doors. Nevertheless, a number of people walked up to the table and left gifts of money.

In the middle of the mission, Mr. and Mrs. Suter had to return to Port of Spain for the week-end services at St. John's Church. But a friend from the United Church of Canada Mission, the Rev. J. Thompson, took a screen and film projector to Princes Town and showed a coloured film, "The Lost Sheep", to a crowded hall.

Mr. and Mrs. Suter went again to Princes Town for the end of the mission which yielded about thirty inquirers. Most of them were attached to Christian churches and they were put in touch with their ministers. The Rev. and Mrs. Poupard, who live in the south of the island, will try to keep in contact with the others.

HUSBANDS APPROVE OF THIS COURSE

The Bible School at Kibentele, Belgian Congo, has nine men students at present. Eight of them are married and their wives are with them. Mrs. Bertha Fulbrook, one of the missionaries, is seeking to train the women to share fully in their husband's future work as village church leaders.

Every morning, Mrs. Fulbrook meets these eight women. She gives them a talk and they pray together. Later, she plans to teach them to lead meetings.

There is also a cookery class. One example will show how useful this is. The Congo women did not know that the white of an egg can be beaten up and then used in many ways. Mrs. Fulbrook is teaching them to make cakes with their own flour and palm oil. Their husbands are enthusiastic about the cakes and some lucky churches are going to have treats in the days to come.

FIRST INQUIRERS AFTER YEARS OF PREACHING

An evangelistic team at the Moorshead Memorial Hospital at Udayagiri, in the Ganjam District of Orissa, visits villages in the surrounding area.

During March, the team went to Sirki, a village within walking distance. For years, efforts have been made to evangelize this village and now three families are inquirers.

After touring the village, the team gathered a large crowd under a tree. Nurse Sakro told the story of Dives and Lazarus.

Only one of the inquirers can read. The team gave him a copy of St. Luke's Gospel.

MISSIONARIES ARRANGE ADOPTIONS

Missionaries can sometimes do useful service in arranging the adoption of children.

Opportunities for this work occur from time to time at the Moorshead Memorial Hospital at Udayagiri in the Ganjam District of Orissa.

The hospital has a sterility clinic. It is attended by patients who intensely desire children and who would lavish affection on them. The staff cannot always enable the patients to become parents and in these cases the possibility of an adoption may arise.

Mosa, an orphan baby who was left in one of the hospital cots, was adopted during March by a Christian couple who have been attending the clinic for several years from a village 34 miles away. There seems no hope that this couple will have children of their own. For four days, the wife practised washing, dressing and feeding Mosa under the watchful eye of nurses before she and her husband took him to their home.

Johono, an orphan boy aged 18 months, was adopted shortly afterwards by another childless couple who are Christians.

Both Mosa and Johono will be loved and cared for well. And they will be brought up in the Faith.

CENTRE OF CO-OPERATION

Missionaries who go to Lisbon for language study before beginning work in Portuguese colonies are greatly helped by the Centre of Christian Co-operation in the city.

Once a week they go to the centre to meet missionaries from other countries and of other communions. They join in devotions. Talks and film shows are arranged for them.

The centre also assists missionaries to obtain visas, in arranging boat passages and by providing information and advice.

An Englishman, Mr. Cecil Scott, is now in charge of the centre, having recently been appointed to the post.

Congo Deacons go to Summer School

By MAY B. CARBERY

FEELING the need to encourage church members who would find it difficult to leave their district for any length of time, we decided to take our Summer School to them. So it was that we packed our long-suffering Austin with camp-beds, boxes, pots, pans, books for the bookstall, blackboard and easel, pictures, flannelgraph, and all the paraphernalia required for a fortnight's Bible course. Ourselves we packed in last of all, faithful Mama Elanie, two girls from the boarding school, myself and Senhor Neves, who was to drive us out.

Down the hill, which is almost a mountain, across the river, and on into the Madimba, a country of rolling hills where the road twists and turns between ruts, boulders, streams and woods. A grand panorama with only the road visible here and there as it mounts a hill, and a few scattered villages where the dusty imps run out to cheer us on our way. Two hours of this, with the Austin protesting at every inch, and all of us at the ready to get out and push.

OUR arrival was heralded by the bell, and soon we were surrounded, meeting friends old and new, shaking hands all round. Willing hands unloaded the car and soon Senhor Neves was driving off, leaving us to settle in. One family had kindly moved out of their two-roomed house, and we soon moved in. Little brown heads clustered in the doorway, and wherever I turned there was a child underfoot. This was to be a whole fortnight's free circus and not one of them intended to miss a minute of it.

The deacons who attended

The church was roomy, made of sun-dried mud bricks, thatched and lofty. The doors and windows were just open spaces, and the seating accommodation consisted of poles for the men and mats for the women. Here we called together those who had come to the course. All the men deacons had brought their wives, and the women deacons their husbands. A number of villages were represented, and in all there were between thirty and forty present. Most of the women had a young baby, and had brought along an older child to mind the baby between feeds. This was a considerable influx, but the people of Kinkunga village declared themselves able to cope with us all, if some would sleep in a near village, and if all would help a little with the cooking. Throughout the time we were there I heard nothing but cheerful shouts and laughter from the kitchens and even the children declared themselves replete.

EACH morning early we began with prayers in the church, which was then open to all who wished to come. After breakfast, from 9 a.m. to 12, came Bible study, with only a short mid-morning break. Although nearly all these people could read, they were not used to study or to concentrating for a long period, so that the syllabus, which covered the Life of Christ, had to be very varied. Pictures and the flannelgraph would always revive interest. Sometimes we read or discussed a passage, and always finished with question time. In the afternoons we studied passages from the Epistles and the Old Testament, and learned new hymns and choruses.

Everybody brought a cup and spoon in the afternoons, and after a break for tea, strong and very sweet, with no milk, we were fortified enough to talk about hygiene, diet, baby care, first-aid, sanitation and flies.

DURING the morning and first part of the afternoon Mama Elanie helped me, keeping discussion open, putting in a word of wisdom here and there, making sure no point had failed to get home. After tea she had a daily meeting with the teen-age girls from the near villages. We should

have liked them to have stayed with us, but under the circumstances could not give them enough oversight, and so said that they *must* sleep in their own villages. Even so, a daily crowd of about forty young girls would converge singing upon the village, and be waiting for Mama Elanie by 3 p.m. Elanie confined her teaching entirely to the gospel message and to moral teaching, which they evidently liked, as numbers increased slightly towards the end. Elanie always called a spade a spade and knows how to talk to African girls and women as no white woman can ever hope to do.

At the same time, Susana and Lufiaulwisu, the two girls from the boarding school, would gather the little ones around them for choruses, texts, Bible stories and games, so that they would not distract the older girls from their own meeting.

We were all early conscious of a true sense of fellowship, so that none felt shy of speaking, making suggestions or asking a question. The men soon left their uncomfortable poles and joined the women on the mats.

I HAD intended that we should end our "Summer School" with a communion service, but was delighted that the suggestion came from the deacons themselves. In the prayer meeting which preceded the service many of them pleaded for the churches of the district, and for God's blessing as they went back to witness, each in his own place. The local evangelist then presided, with the senior man deacon on one side and the junior woman on the other. The bread was the native Kwanga, and the wine sweetened water; the fair linen cloth was brightly embroidered in the reds and greens the people love so well.

The wives and children of the deacons

At last the children on the look-out spotted a moving speck of dust in the distance, and soon the Austin came labouring up the hill. Our luggage was soon aboard, and now came the farewells to so many good friends. As we drove away they were singing a translation of the hymn that had become our signature tune:—

There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

FOR YOUR BOOKSHELF

A Book in His Hand:

By A. M. Chirgwin

The United Bible Societies. 1s. 6d.

THIS little handbook aims to show how colportage is carried on in various parts of the world, what kind of man a colporteur should be, what training and equipment he should have, what methods he uses and what part colportage should play in the life of the Christian Church. A useful appendix contains thirty hints to colporteurs. It is a well written, very interesting and well illustrated booklet.

Bold Smuggler: And Other True Stories:

Edinburgh House Press. 3s. 6d. Paper Boards. 4s. 6d. Cloth.

THIS "Eagle Omnibus" volume contains in story form brief biographies of Liang A-Fa, Paul Harrison, Copland Smith, John Bunyan, George Washington Carver, and C. T. Studd. It will bring delight to children and provide useful material to teachers and speakers. It is excellent value for money.

The Dialogues of Jesus

By Claude Chavasse

Faber and Faber. 8s. 6d.

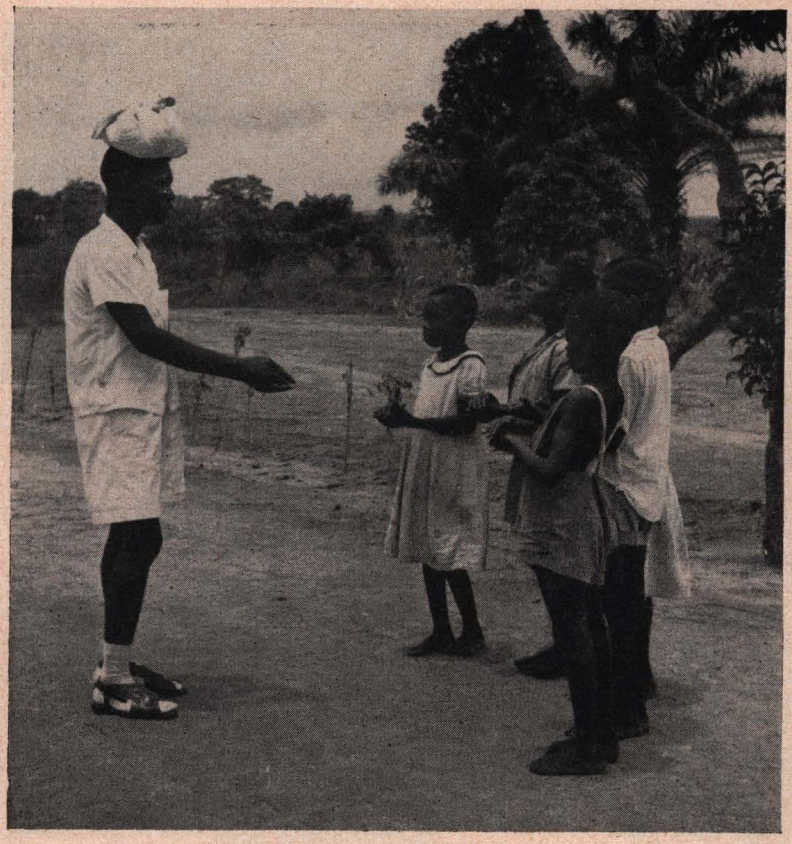
HERE is an arrangement in dialogue form of the Gospel According to St. John. Mr. Chavasse follows William Temple in his interpretation of the Gospel and presents it as a Prologue, six Acts and a Postscript. Except for one or two words he gives the Revised Version. The book is intended for devotional reading or for dramatic readings in classes, fellowships and so on. In this form the truth that "John is above all things a dramatist" is made clear.

Korea: What of the Church?

By Dewi Morgan

Edinburgh House Press. 1s. 0d.

THE author is a missionary of the Society for the Propagation of the Gospel, so Anglican work in Korea figures large. But the booklet gives, on the whole, a most interesting and competent account of the work and witness of the Church in that tragic and stricken land.



Congo children greet the schoolmaster

STATION GROWS INTO A VILLAGE

The mission station at Serkawn in Assam has grown into a complete village. It is just over two miles from Lungleh, the main village of South Lushai, and it is a very busy community.

There are houses, bungalows and hostels for the missionaries, the mission workers, nurses and students. Other buildings include a Bible School, a school for training teachers, a bookroom, a printing press and a hospital-dispensary.

Five missionaries are engaged in the varied work of the station. Bible translation is an important part of their activities. And evangelistic work is carried on in the surrounding villages.

Serkawn is also a praying community. Prayers are said daily at 6-30 in the morning. Nurses conduct prayers in the wards every day at 7 p.m. There are the Sunday services, an evening service on Wednesdays and a prayer meeting on Saturday evenings.

One of the streams in the mission compound has a baptistery built into it. The last Baptisms there were on Easter Day. The sacrament was administered to several young people after morning worship and they were received into the Church at the Holy Communion in the afternoon.

HYMNS ON RECORDS

Mongo, a fine singer with a resonant voice, who makes gramophone records for a Congo company, is a trained church worker.

He has recorded several hymns in the Kikongo and Lingala languages. Sometimes he sings a solo at services in the Ntondo church.

CONCRETE SCH
MUD AND

A fine new school will soon be opened at Ntondo in Belgian Congo.

It is a large building, with six rooms, made of concrete blocks tinged with the red sand of the district. Its roof is of aluminium which dispels the heat of the sun and shines brightly in tropical moonlight.

Fascinated crowds gather every day to watch the building of this school which will largely replace old huts of mud and thatch. A concrete mixer has been the object of wonder.

The Belgian Government and the B.M.S. have jointly found the money for the work which is an occasion of evangelical opportunity. Some of the workmen are not Christians. But there are hopes that they will be influenced by what they are seeing and hearing during the months they spend at the mission station.

In spite of the old buildings still in use, the school has just completed a successful year. Forty boys gained leaving certificates, thirteen of which were of a high standard.

Unfortunately, only a few of these boys will be able to attend higher education centres owing to a short-

COMMUNION SU
ON S

Many churchpeople in Belgian Congo have to leave their homes on Saturday to attend Holy Communion on Sunday afternoon. Others have to set off early Sunday morning.

And most of them have to walk, often through difficult country and maybe in bad weather.

Communion Sunday, however, is a happy day for these village Christians. Once a month they gather in some central village for the service which is held in the afternoon to give them time to make the journey.

Miss Jean Blackmore, of Bolobo, tells in a letter of Communion Sunday at a village called Mpoka. Some 700 people had assembled for the Sacrament and ten women and two men, who had been baptized earlier in the day, were received into the Church.

The church at Mpoka is a fine

L WILL REPLACE ATCH HUTS

age of places. The missionaries will try to find suitable employment for the others and will make a special effort to settle them in company with other Christians. Some of the boys will help to staff a score of small rural schools in the mission stations' district.

The missionaries endeavour to keep in touch with all the former pupils of the school. It is not easy to do this, but the boys like to feel the influence of the mission still about them when their student days are over, and that helps.

Some 300 boys and girls are being educated at Ntondo. In the past year a few boys have been baptized. An inquirers' class is in a healthy state. All the children attend a Sunday school and there is a successful young people's meeting.

Amid all this steady progress, there is cause for anxiety. A recent medical examination revealed that several of the older boys had venereal disease. A large percentage of the Congo population suffer from it, tribal habits being partly responsible. There has also been an outbreak of deception and stealing.

Y WALK STARTS URDAY

building erected and paid for by the combined efforts of Christians in the area. At present, it has no musical instrument, but the people hope to get one later.

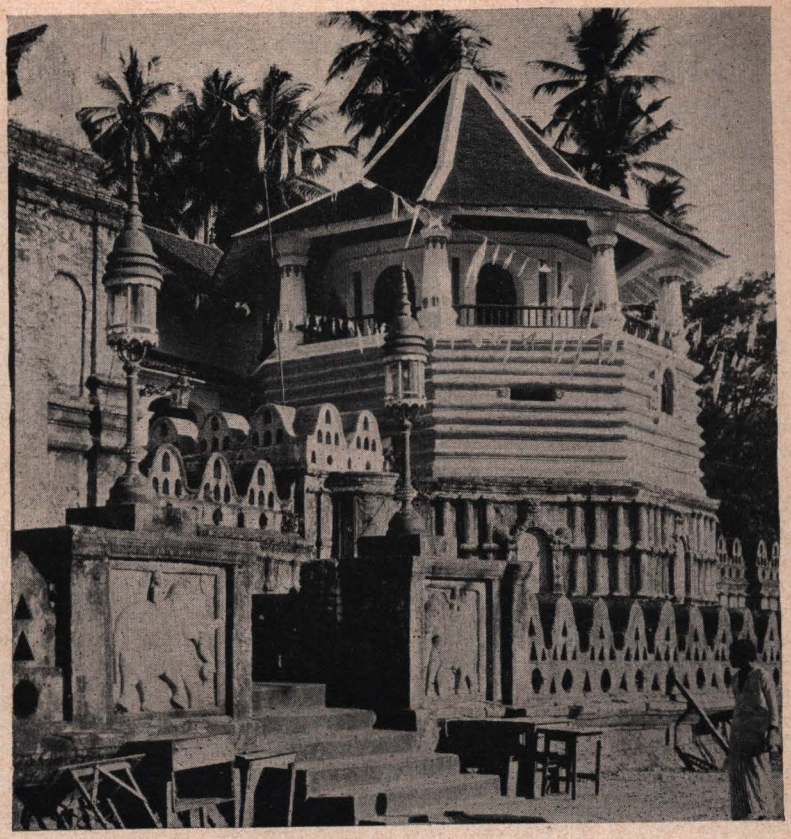
PYGMIES HEAR THE GOSPEL

Every month, the missionaries at Ntondo, Belgian Congo, hold at least one service in a pygmies' village in their area.

Although these people are small enough to be classed as pygmies, they are not so tiny as those in the Iturbi forest region.

When the services are held, the women peep shyly from their huts, but will not leave them.

One of the African women helpers at the Ntondo station speaks the pygmy language and has made contact with the village possible.



The Temple of the Sacred Tooth at Kandy, Ceylon

BUDDHIST PRESSURE CAUSES ALARM

The pressure exerted on the Government in Ceylon by Buddhists is causing Christian leaders there a great deal of concern.

In September last year the Executive Committee of the National Christian Council asked the Prime Minister to meet a deputation to discuss some matters of principle arising from the Government's policy with regard to the celebration of Buddha Jayanthi. No reply was received. The Committee, therefore, renewed its request.

In November it was announced in the Ceylon press that the Minister of Home Affairs had decided "to discuss with representatives of Christian groups the question of a policy in regard to the building of churches". The press statement drew attention to "a law passed in 1818 by which permission had to be obtained from the Government to build a church", and suggested that it was desirable that the law should now be enforced.

Research has revealed that the intention of the law of 1818 was really to ensure that religions other than Buddhism should have the right to erect places of worship. The Executive Committee advised the churches of the National Christian Council not to meet with the Home Minister until after the proposed interview with the Prime Minister.

Early this year the representatives of the churches met the Prime Minister at his invitation "to discuss matters of mutual interest". The Home Minister was present and one important item discussed was the granting of licences for church buildings. According to reports issued by the National Christian Council the conference "was not a success."

In the Villages of Angola the Church Grows

By WINIFRED CUFF

DUTY and privilege do not always coincide, but to visit our many villages we consider both a duty and a privilege. Unfortunately, the routine jobs, such as school, hospital, building operations and secretarial work, with their continual and insistent demands, so often keep us chained to the station, that this other duty is neglected and privilege unclaimed.

However, a few months ago it did fall to my lot to visit some of the towns and villages in the Damba and Mabaia areas which are under the care of Quibocolo Station.

I was away about three weeks and was able to visit some seventeen or eighteen villages. At each village the programme was very much the same: talking to the folk, sharing with the teacher evangelist his joys and successes, his disappointments and frustrations, trying to encourage and cheer him in his many tasks, and sometimes helping to solve some of his problems. Then always there were candidates ready for their first or second examinations for baptism, and these needed careful sorting before they were passed on to deacons or deaconesses for examination. Often there were weddings, and babies to be dedicated, and patients to see and treat. In some villages it was our great joy to have a baptismal service.

THE first village I visited was quite near the administrative town of Damba. There the people had just completed the building of a large and quite lovely church. It was made of sun-dried bricks and had proper windows and doors, and even a pulpit. The roof was thatched, but the people said that it was their hope to put on aluminium sheets as soon as they could afford to do so. In fact they were buying the sheets one at a time as they could afford them, and there were some half-a-dozen stacked behind the pulpit!!

The next day was Sunday, and after the baptismal service an enormous crowd gathered outside the church, and to me was afforded the great privilege of opening their new church. It was packed to capacity—a Congo capacity—for the morning service. Afterwards at the communion service, those who had been baptized in the morning were received into fellowship. It was a wonderful day, and a very proud one for that village.

EARLY the next morning, we had to move off to the next village, some four hours walk away; a very noisy, dusty walk, for we were accompanied by the " band " and some thirty children. The band consisted of two drums, some home-made flutes and clappers, and the children sang to its rhythm.

When we were about half-an-hour's walk from our destination, we were met by the band and children of that village. That last half-hour of noise, dust and cheerfulness is indescribable.

In one village we were asked to solemnize no less than six weddings. It was all very gay, and here again the band came very much into play.

In another village, the teacher and his wife asked me to dedicate their baby, and to tell the people just what it was all about. It was a joy to do so, of course, and that little ceremony took place during the morning service. Afterwards another couple, both of whom were inquirers, said they would like to dedicate their baby too. As the crowd seemed reluctant to disperse, we prolonged the service and did it.

Two girls in the San Salvador Boarding School

ONE of the baptismal services we held will always stand out vividly in my memory. It was the first time that such a service had been held in that village, and I believe every person in the village attended. There were four candidates: an old man with a beautiful face, who walked tremblingly

with a stick, a young girl who had learnt to read under great difficulty in the village school, and two oldish women. There was no river big enough near, so we were taken into the heart of a forest where among the tall trees was a lovely pool. The singing re-echoed through the woods. The people watched and listened breathlessly, and the whole scene was one of unforgettable beauty and joy.

A village school in Angola

Usually our communion services take place in the afternoon, but in one of these villages we had had a long busy day with a baptismal service early morning. Many, many palavers, weddings, numerous patients to see and treat, so that by the time our service was over, it was the time of the evening meal. Everyone was tired and hungry, so we agreed to meet later for the communion service. Because of other interruptions it was much later, and was almost 10.30 p.m.

I had a pressure lamp with me, which served to light their rustic little chapel. The communion table was set with a weird assortment of " cups ", mugs, tumblers, even a tin or two. For wine we had sweet weak tea, for bread the dried manioc. Just the very ordinary things of their daily lives, but that in no way detracted from the reverence and solemnity of the service, and as I looked at their faces, and shared this treasured ordinance with them, I wished some of you could have been there to share it too.

Women Hold Rally in Three Languages

BAPTIST women in the West Dinajpur area of West Bengal have held their first rally. And it was a remarkable event.

Before it could take place, the women decided they must have a banner. So, one was made by women from six villages. In the centre is a Cross. The inscription is : " The West Dinajpur Baptist Women's Gathering ".

One hundred and ten women attended the rally at the Balurghat mission station. The building used for the meetings is being constructed and was almost without roof. But, on the walls, pictures of scenes from Bible stories had been drawn by Indian artists and they greatly interested the visitors.

Fourteen churches were represented. That was more than expected. There are about 40 churches in the area, but some are far from the station and their women are too poor to afford bus fares.

So pleased were the women at the rally with its success that they decided it must become an annual event and be held in different parts of the area.

Most of the 110 women stayed one night at the station, but some stayed two nights. The catering was in the hands of the station matron and about a dozen Kalikapur women.

THE rally began at 8.30 a.m. with worship conducted by Pastor Sanika Suren in three languages—Bengali, Santali and Mundali.

Next came a Bible ' verse competition ' in which women, many still learning to read, repeated Scripture passages they had learned.

One aboriginal woman, who is extremely poor, repeated about 80 verses. She is devoted to the Church, and she runs her home and brings up her three children as she was taught in the mission school.

After the competition came the main meeting. Hymns were sung in three languages. The speaker was Miss Pitman, of Dinajpur, who had crossed the frontier from Pakistan to be present. She was given a rousing reception for many of the women had been pupils in her school.

Miss Pitman gave the women a text: " If God be for us, who can be against us? " It was very timely because a scare had been raised that children were being taken from the district for sacrificial purposes. Whether the story was true or false, fear had gripped the neighbourhood of the mission station.

There were two ceremonies at the meeting. A baby's name was added to the cradle roll and a newly-married woman was welcomed as a member of the local meeting. These ceremonies will be models to be followed in many villages.

Finally, in the evening, there was an exhibition of film strips.

A book stall and a medical stall did good business.

Howrah Baptist Church, Calcutta

By HAROLD GRIFFITHS

AFTER twenty-eight years of missionary work in rural Bengal, it was a great change for the writer to be invited to serve the Master in Howrah.

Where is Howrah? New B.M.S. missionaries for Bengal and Pakistan on arrival in Bombay look forward to booking their railway tickets to "Calcutta" and are rather puzzled when they find the name "Howrah" printed instead. Howrah is situated immediately across the river from Calcutta and is the terminus of railways from North, South and West India. At one time it was considered a suburb of Calcutta. Today, however, Howrah is a large and thickly populated industrial municipality and is connected with Calcutta by a very substantial suspension bridge, 1,500 feet long, and numerous ferry services.

This bridge, which opened in 1943, is a great boon and a tremendous improvement on the old pontoon bridge which obviously could not cope with the increasing demands of modern traffic. Vehicles and pedestrians now traverse this highway in seemingly endless procession. Ocean-going vessels, too, from all over the world find anchorage near this bridge. Within ten minutes from Howrah Railway Station and the bridge is Howrah Baptist Church, with its members and congregation scattered on both sides of the river and over a radius of six miles.

IT fell to my lot on arrival in this pastorate in October, 1952, to put into operation and supervise the building of a Church Hall and other extensions which had been planned by my predecessor, Rev. W. C. Eadie. The foundation stone of the new extensions was laid by Mrs. D. S. Wells on 10th March, 1953, when a very large representative gathering met for the occasion. Then, on the 10th July, 1954, amidst much rejoicing and in the presence of another large gathering, the new building was dedicated to the service of the Kingdom by Rev. D. S. Wells (then B.M.S. Secretary for India and Pakistan) who delivered the dedication address. Our joy on this occasion was twofold, for it was also the Church's 128th Anniversary. Thus, too, we were reminded of the Church's Christian witness throughout the years.

Four years ago the English church appointed an Indian evangelist to assist in the increasing endeavours to spread the Gospel and to give his time more especially to the vernacular side of the work. Services in three languages (English, Bengali and Hindi) are conducted every Sunday, whilst on Friday evenings, open-air preaching is conducted in the church compound—the preaching is illustrated by lantern slides, and tracts are distributed and Scripture portions sold. Thus Howrah church becomes a broadcasting station to the crowds passing to and fro along the main road.

THERE is no mistaking this evangelistic centre when one sees the texts in English and Vernacular on large enamel sign-boards posted on the South-West corner of the church compound and facing the main thoroughfare.

Christmas time proved an opportunity for witnessing when we visited some centres for Carol singing and preaching, as well as for the display of film-strips.

Away in the rural districts of Bengal one breathed the lovely fresh air, saw the waving rice, the fields of sugar-cane, the vast stretches of jute under cultivation. In Howrah, we have smoke and fumes which remind us of industrial England and Wales. Howrah people are employed in factories, mills, railways, business houses, etc., and consequently, are in close touch with the outside world with its many cross currents and influences. Mrs. Griffiths and I are very happy in the work and we are greatly encouraged by the co-operation of the friends there. I fear, however, that the work would tend to be a little one-sided without my wife, who is not only a missionary's wife but a missionary at heart and in service.

OUR weekly prayer meetings do not altogether follow the pattern of the prayer meetings at home. In Howrah, the first prayer meeting of the month is held in the church; the second and fourth, by invitation, in the homes of the members, and the third is held with the Christian nurses in the Howrah General Hospital. These nurses come from different parts of India and they greatly appreciate this opportunity for Christian fellowship. Other flourishing branches of our work are the Young People's Fellowship meeting every Saturday evening and the Bible Study Circle on Sunday morning. On Sunday afternoon a Sunday School in Bengali is conducted in which the flannelgraph is greatly appreciated. Film-strips too are much in evidence in our work—these are religious and educational in character. In all the work, we give thanks to God for His continued blessings.

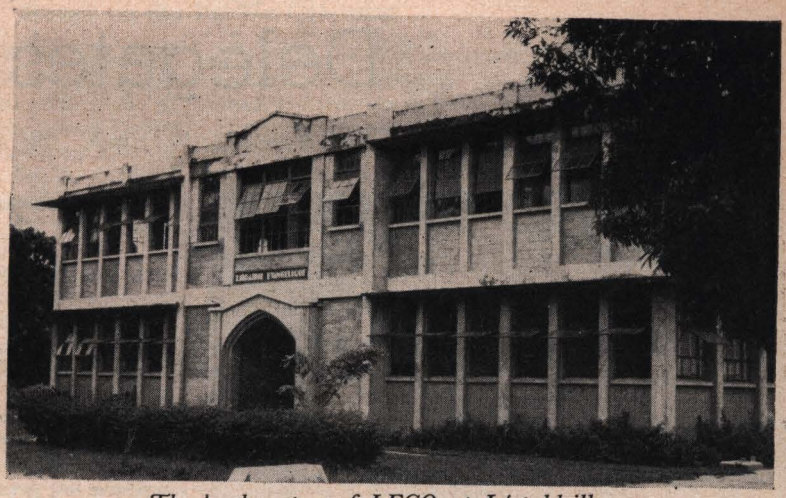
CONGO PERIODICALS GROW IN NUMBER

The Congolese press for Europeans consists of ninety-five newspapers and periodicals. Eighteen of these are information sheets of general interest, the other seventy-seven are more specialized publications. Congolese and African problems provide their main material. The European press is also read by thousands of natives.

There are in the Congo about seventy publications for the native market. Some of these are entirely written and edited by Africans. The government-sponsored *La Voix du Congolais* has become the mouthpiece of the Congolese élite. Its chief editor is Antoine-Roger Bolamba, one of the leading Congolese authors.

Nos Images, the Congolese picture-magazine, is published in four versions, Lingala, Kikongo, Tshiluba, Kiswahili, as well as in French. The Congo Armed Forces publishes its own magazine, *Nsango Ya Bisu*.

About twelve periodicals are brought out by private firms. All the others are published by the missions. The oldest Congo review is the monthly *Minsamu Myayenge*, which the Svenska Mission Forbundet, the Swedish Protestant mission, has published for fifty years at Matadi. At Léopoldville the Salvation Army publishes *Nsango Ya Kobikisa* in French, Lingala and Kikongo. Only *La Voix du Congolais*, *Nos Images* and *Nsango Ya Bisu* are read all over the Congo.



The headquarters of LECO at Léopoldville

90 PATIENTS IN 60-BED HOSPITAL

The Moorshead Memorial Hospital at Udayagiri in the Ganjam District of Orissa has sixty beds. During most of the past year, it has had ninety in-patients. On one day, the number reached 100.

Yet, this hospital has only one doctor. He is Dr. Stanley Thomas, who has to cope with much of the business of the hospital in addition to the duties of a medical man.

No missionary doctor is available in Britain to be sent to the hospital. Efforts to recruit a Government doctor have failed so far.

A Kui, type of building, with bamboo matting walls and a thatched roof, has just been put up to house some of the patients who are not too seriously ill.

New electricity plant in the main hospital, inaugurated by the Rev. J. B. Middlebrook on January 6, has eased the work of the staff. Such equipment as an electric bone saw has widened the scope of the hospital's service.

GANDHI ANNIVERSARY UNITES THREE FAITHS IN PRAYER

The anniversary of the death of Mahatma Gandhi was celebrated at Monghyr, in Bihar, by a series of open-air prayer meetings in which Hindus, Muslims and Christians united.

They were held in the town centre every evening for nine days, lasted one hour and were attended by great crowds.

Hindus chanted from the Vedas and other Scriptures. They also sang their hymns. Next, the Muslims recited passages from the Koran. Then the Christians read from the Bible, sang and said a prayer.

The churchpeople were specially asked to sing some of the hymns which the Mahatma loved and to read some of his favourite passages from the New Testament, particularly the Sermon on the Mount. On some evenings, one of the young people sang an Indian hymn as a solo.

A most courteous welcome was given to the Christian group and, after the services, literature was sold and distributed. There was some doubt before the anniversary as to how the crowd would react to the offer of Christian booklets and leaflets. Some years ago, Christian literature was torn up and trodden under foot. But, stocks were obtained from Allahabad, though no attempt to distribute them was made until the Hindus had been selling their literature for three evenings. Then, on the fourth evening, after the crowd had made its way to an exhibition of local industries, the Christian sellers began business. And they had good success.

Every copy of the Sermon on the Mount they had was sold and three or four times as many could have been disposed of if they had been available. Many leaflets about Gandhi's view of the Bible were distributed and some New Testaments and Scripture portions were also sold.

More Greetings from Congress Delegates

These greetings arrived too late for inclusion last month. We, therefore, present them now

Rev. J. A. and Mrs. LEO-RHYNIE write :

THE Jamaica Baptist Union, with its 23,621 members, 47 Pastors, 12,863 Sunday School scholars, sends heartiest greetings to the Baptists of Great Britain, whose historical association with, and contribution to our work cannot be easily told. We are deeply grateful for such a partnership.

At this period in Jamaica's history, when we are celebrating the Tercentenary of British occupation, rule, influence and culture in the Island, and the unprecedented march towards nationhood ; bearing in mind, also, the rôle of such heroes of our Faith as William Knibb, Thomas Burchell and others of like dynamism, we proudly venture to associate in our word of greeting and gratitude to British Baptists, the salute of the one-and-a-quarter million inhabitants of our Island.

We pray that you and ourselves, with the world-wide Brotherhood of Baptists, may be guided and empowered of God to demonstrate in all our relationships that genuine Christianity which alone can solve the problems of our day.

Rev. W. M. P. JAYATUNGA writes :

SINCE I visited you last, seven years ago, we have seen many changes here in Ceylon. We have won our independence. Whilst we rightly rejoice at this, we cannot be blind to the fact that these political changes are resulting in serious hardships to our Christian community here. The entire Christian enterprise is heavily challenged. In the midst of such circumstances, we have one great factor which emboldens us to steadier faith and greater witness, viz., ' The Unchanging Christ in a changing world ! He is the same yesterday, today and for ever '. We know too that fellowships founded in Him also can know no change. I am therefore looking forward to a renewal of my relationships with the brethren in Britain. This time, I am privileged to take with me my wife, too, who has shared with me the joys and trials of the Ministry during the last twenty-five years. We greet you all with a ' Holy Kiss '.

Another Useful Commentary

Esther, Song of Songs, Lamentations :

By George A. F. Knight. S.C.M. Press Ltd. 7s. 6d.

THE author is professor of Old Testament at Knox College, Dunedin, New Zealand. He has done a difficult task well. To write a short commentary for the general reader on these three books is not easy. He takes into account the best modern scholarship but writes in a way which is most helpful to any who wish to study the Scriptures devotionally. He interprets the text theologically in order to bring out its meaning for the church today. This method has, of course, its dangers, for it is sometimes difficult to distinguish between theological and allegorical interpretations.

Fellowship in Prayer

Based on the Prayer Calendar

August 7-13.—CEYLON—COLOMBO.—In this important port of call for world shipping, the capital of the Island, are the offices of our Ceylon Secretary (Rev. R. C. Cowling), a Girls' Boarding School, the Carey Baptist College for Boys, the Cinnamon Gardens Baptist Church, and the headquarters of the Ceylon Baptist Council. Pray for these institutions, for the general church and evangelistic work in the city, and for the work among women.

August 14-20.—MATALE AND RATNAPURA.—In both these centres there are Baptist churches. Pray for them, their work and witness. Remember, too, the Girls' School at Matale and the Ferguson Girls' School at Ratnapura. Pray also for the work at Kandy, Kekirawa and other centres in the country.

August 21-27.—YAKUSU, BELGIAN CONGO.—Here is an important centre of missionary enterprise serving a large area of many villages. Its activities include medical work and training in the hospital and at the Yalisombo Leper Settlement, educational and teacher-training work, industrial work and a printing press, as well as the general church and evangelistic work. Pray for the missionaries who staff this station, their African colleagues, and the people to whom they minister.

August 28-September 3.—STANLEYVILLE, YALIKINA AND IREMA.—At Stanleyville there is now a missionary couple after several years without missionary staff. In this rapidly growing city as at other urban centres there are many and grave moral, social and religious problems. At Yalikina, Irema, and other stations in the Yakusu area, church, evangelistic, and school work is carried on.

MISSIONARY RECORD

Arrivals

20th May, Rev. I. R. Secrett, from Thysville.
12th June, Miss M. Edwards, from Dinajpur.

Departures

12th May, Miss L. W. Jenks (by air), for Thysville.
2nd June, Miss M. M. Clark, for Léopoldville; Miss L. M. Fagg, for Yakusu; Miss K. O. Hall, for Bolobo; Miss F. P. M. Russell, for Ntondo.

Deaths

12th May, at Epsom, Mrs. J. Reid, widow of Rev. J. Reid, B.M.S. India Mission, 1905–1929.
20th June, at Edinburgh, Mrs. E. A. Noble, India Mission, 1905–1922.

ACKNOWLEDGMENTS

Legacies

THE following Legacies have been gratefully received in recent months :—

		£	s.	d.
April 25th	Miss Alice Mustill	9	2	6
26th	Arthur Percival Freeman		4	3
27th	H. J. Hubbard	145	17	6
28th	George Ernest Lewis	20	0	0
May 2nd	Miss J. G. Niven (Women £361 15s. 11d.)	723	11	10
5th	J. H. English	20	0	0
10th	Miss Agnes Edwards	5	0	0
16th	Miss S. B. Stephens (Translation £23 2s. 9d.)	46	5	7
	Percival White	148	2	2
	Mrs. A. E. Chilvers	2	14	7
	Mrs. E. Dupree	21	3	9
	Mrs. Rich	39	10	3
	Mrs. M. W. Williamson	5	6	10
	A. M. Whitehead	6	13	0
	Miss E. M. Bailey (Women £30 5s. 2d., Medical £60 10s. 3d.)	121	0	7
May 20th	Mrs. E. Howell (for work in Congo) (Medical £500)	1,000	0	0
23rd	George Nelson Dunford	50	0	0
26th	A. R. Allen	1,168	19	3
27th	Miss Jessie M. Suttley	100	0	0
	Percival White Trust	42	4	6
June 3rd	Mrs. A. M. Tandy	25	0	0
8th	Mrs. M. A. Milburn	200	0	0
	Miss Laura Sparrow	73	3	11
10th	Miss Amelia Haddon (Medical)	326	11	7
	Miss H. E. Poulter (Medical)	100	0	0
	Mrs. S. Thomas	100	0	0
	W. Golding (Medical £74 5s. 9d.)	148	11	6
15th	Miss A. E. Jones	11	14	7
18th	Mrs. S. Thomas (Medical £500, Translation £200)	700	0	0
23rd	Miss C. E. Field	16	4	8
	Miss M. E. E. Jones	119	18	3
24th	Miss A. H. Crane	20	0	0
28th	A. J. Jarvis (Medical)	500	0	0

Cover Picture: Time for worship at Barisal Baptist Church, East Bengal

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Missionary Herald

SEPTEMBER 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Our Work is Just Beginning

ONE of the leading authorities in America on Christian missions was recently asked: " Do you think, sir, that we have come to the end of the era of foreign missions? " His reply was: " Yes—to the beginning end! " So frequently we look back with pride on our history, or contemplate the extent of our present work, or consider the World Church which has been described (perhaps erroneously) as " the great new fact of our time ", that we overlook this obvious truth. Foreign missions are only just beginning.

It is estimated by scientists that the emergence of man on the earth is 21,428 generations away, and that the beginnings of civilization are 392 generations away. When we reflect that the Christian movement commenced only 70 generations ago, we begin to realize that the Christian Church itself is a comparatively new body. What then are we to think of the modern missionary movement which began with William Carey only five generations ago? The B.M.S., like other such societies, is only at the beginning end of its task.

THIS becomes more apparent when one considers the task yet to be completed. In India the total Christian community forms about 2 per cent. of the population, and included in it are many who are just nominal Christians. In East Pakistan the Christian community is about 1.3 per cent. of the population; in West Pakistan only .7 per cent. The churches in both these states are, generally speaking, not so vigorous, so self-supporting and self-propagating as one would like them to be. For this there are many reasons. In Ceylon, Christians form about 1.6 per cent. of the total population.

To estimate the strength of the Christian community in Congo is not easy. But the figures for the Protestant churches can be assessed with reasonable accuracy. In Angola, the Protestant community is about 3.6 per cent. of the population and in Belgian Congo about 11 per cent.

The relevant fact is that on our present B.M.S. fields the total nominal Christian community is only a very small minority. In China, where the story of foreign missions, though at the end of a chapter, is by no means completed, the Christian community is less than half per cent. of the total population. Even the world figures, which include so many great and populous so-called Christian countries, reveal that only about 29 per cent. of the people of the world are nominally Christian.

IN our African fields—Belgian Congo and Angola—the work progresses steadily. There are, of course, grave problems, serious difficulties and sometimes bitter disappointments. The Gospel is proclaimed to people technically described as Animists. Their religion is primitive and involves the worship and dread of spirits good and evil. Among such people in the hill territories of India and Pakistan good progress is also being made. Of some areas like the Lushai Hills there is an amazing success story to be told.

It is among the adherents of the great world-religions that the real difficulties are experienced. No striking impact is being made on Hinduism, Buddhism and Islam. In his pamphlet on " Our Principal Adversaries ", to be distributed shortly, Rev. J. B. Middlebrook, our General Home Secretary, deals eloquently with this challenge, drawing on his own experiences during the tour of the South Asia field.

Each of these religions is now having a new lease of life, partly for political reasons. In India it is considered to be patriotic to be a devout Hindu, and Hinduism is considered by many to be the one force which can bind together the many diverse elements within the state. Similarly, there is a Buddhist revival in Ceylon. Pakistan is avowedly a Moslem state.

NOW each of these religions has very worthy features and numbers among its adherents good men and women who may not be far from the Kingdom of God. In their lowest forms, especially in the case of Hinduism and Buddhism, they can manifest an idolatry and a bestiality which can be revolting to all good and thoughtful men and women. But we know that it is God's will that the Gospel be preached to every creature and we know, too, that our Lord Jesus Christ is the only Saviour of the World. He alone is the Hope of men, and in Him alone will there be true unity and harmony for nations, and lasting peace for the world.

A tremendous challenge confronts us to-day. We must increase our missionary activity and we must not be afraid of difficulties and dangers. God is with us. It is His work we are doing. At the July meeting of the General Committee in Leeds, consequent upon the review of our policy overseas, approval was given to changes on the field which will require an increased number of missionaries—at least fourteen married couples and five single missionaries—and consequently increased financial support. This year there is no one-tenth-more campaign. But there is need for us all to face the realities of the situation and worthily to share in vigorous evangelical work.

"The Old Order Changeth . . ."

By LIONEL G. WEST

IN 1932 it took me four days to reach the village of Mpoka. On New Year's day, 1955, I arrived at the same place in three hours in the station car, otherwise known to many as the 'Elephant'. It would have taken even less time had it not been for a new road which was very muddy in places after heavy rains. The last lap of the journey had to be covered by bicycle over a narrow track.

The next change to be experienced was accommodation provided for the missionary. On previous visits it was the custom for the village teacher to vacate his house which comprised one large room and a couple of ante-rooms. Here, the missionary was welcomed.

I shall not forget my last sojourn in this house. It was here I saw for the first time a large fierce ugly-looking Tarantula spider on the wall near my camp bed. I called the teacher. He stood hand over mouth speechless. At last overcoming his astonishment he apologized for its presence and said: "I have never seen one here before; you must have brought it with you from the forest!" Perhaps it had taken a free ride in my bed bundle.

Teacher-evangelists outside the Mpoka church

TO-DAY, there is no need for the teacher-evangelist to give up his house, because a most spacious, well-built mosquito-proof rest house is waiting to accommodate all Europeans who visit Mpoka. The rest house has a beautiful thick thatched roof, and high ceilings, and there is no fear of meeting Tarantula spiders here!

The next change was the chapel. A brand new brick building with aluminium roofing sheets, doors and windows made of African oak. The cross above the entrance door reminded us that because of the love and sacrifice which that sign symbolized we had gathered together that day to open and dedicate and use this House of God to His glory and praise.

For such a service people from all the surrounding villages had come, also teacher-evangelists, and monitors accompanied by their little flocks of church members and school children. This chapel was financed almost entirely by the gifts of the Mpoka Christians—assisted by the Lukolela Church. The building was erected by one of Mpoka's own 'boys'—a capable mason in the employ of the local Government Administrator who kindly loaned him to us to build the chapel and a school of three classrooms. The amount contributed by the Christian community at Mpoka was £202 6s. 0d.

AFTER the new chapel was declared open, there followed a service of thanksgiving inside. At this service various teachers took part and school children sang Christmas carols. As I looked upon the congregation I was reminded of

Part of the congregation at Mpoka

A Tale of Two Boys

By Mrs. CYRIL AUSTEN

ABOUT six years ago when we were making a special drive to get some Mombesa folk trained to be teachers in their own country, we persuaded two lads who were already inquirers, Alafu and Bakaka, to come with us to school at Ligasa. We helped them in every way we could, giving them extra rations and making them sentries as that was a better paid job than any of the others open to schoolboys. Although, like the rest of their tribe, they were very quarrelsome and aggressive, they learned well and Bakaka was baptized after about a year.

Unfortunately, about that time, our chickens began to disappear, and eventually we found that the shortage of meat had become too much for these forest lads who were used to plenty, and they were stealing and eating a chicken a night! Of course they had to be taken out of their job and given a punishment—much lighter than any we would have given to local lads, but they could not take it and ran off home.

FOR some time we heard no more of them. Then on one of our journeys into the Mombesa area we heard that Bakaka had killed a man in a fight and had been sent to prison at Stanleyville, but Alafu was a keen inquirer and asking to be used as a teacher for the younger schoolboys at our little village Limbase.

We were thrilled to feel that all had not been in vain, but, as so often happens, on our next journey a year later, we found he was involved in a moral palaver, and although doing all he could to make amends could not become a church member for the time being and could not be used as a teacher. However, far from severing his connection with us as so many do on such occasions, he brought his widowed mother and brothers and sisters and built their compound right opposite Limbase, on the other side of the road, and to all intents and purposes they became a part of the mission.

SOME time has passed since then, and it was a real joy on this trip to find Alafu, a reliable and sincere church member, marching his schoolboys along to meet us with a welcome song and exercises; his old mother a church member; his wife before the church for baptism; and the whole family, living not over the road but on the mission and a real source of strength and encouragement to everyone.

Bakaka is out of prison, but takes no interest in the things of God. However, we feel that we can rejoice that our efforts so long ago have born fruit and been blessed to such an extent. If only all our efforts were as pleasing to God! But we recall the words: "Be not weary in well-doing, for in due season we shall reap, if we faint not."

"THE OLD ORDER CHANGETH . . ."

(*Continued from page* 131)

a certain change which had come to these people, except, perhaps, some of the older folks who still dressed in native fashion, and who appeared unchanged by the present trend of affairs. There was the younger generation, however, much changed—all smartly dressed; young girls with paint and powder on their faces, and many-coloured hair-slides; young men wearing smartly cut suits and sun-glasses. It was hard to believe that these young folk spent their lives in the 'bush'.

There was one young man, an old B.M.S. schoolboy from Léopoldville, on holiday. He was a 'star turn'. He could boast of working for a large Belgian air-line company and of 'flying' over his village when on one of his many journeys to Coquilhatville. Then there were others who were really changed people—changed in heart. Since the day of their conversion they had remained faithful and not looked back. People, who once upon a time had lived like the Prodigal Son, Zacchaeus, the man who was possessed by demons, and the Samaritan woman.

Here they were on this first Sunday of the New Year praising God in their new chapel. All were reminded of the words: "Behold, I make all things new" . . . a new heaven, a new earth, . . . a new commandment, and as the Apostle Paul reminded us " . . . if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

Thus ended a memorable occasion in the history of the growth of the church life of this Congo village of Mpoka, and before returning to the mission we had the joy of meeting and listening to those inquirers who told us concerning the way in which their hearts had been changed and that they now wished to follow Him—the Saviour of the World, who never changes, but " is the same yesterday, and to-day, and for ever."

WOMAN CONVERT WINS FIFTEEN MORE

Two years ago, Mrs. Gouramoni Das, wife of a Hindu lawyer, had a major operation in the Mission Hospital at Berhampur, Orissa. She became a Christian.

Now, every Sunday morning, she holds a service for her friends and neighbours in her home 25 miles from the Hospital.

She has recently applied for baptism; and 15 of the people who attend her services have asked to be baptized with her.

Mr. Gobinda Sahu was once a Hindu priest. He and his wife are now Christians. They live with their son and adopted daughter in Berhampur.

Some time ago, a distant relative, a Hindu girl of 19, went to stay with them. She was attracted by their Christian way of life and became an inquirer.

In May, she was baptized and joined the church at Berhampur.

So the Church continues to grow, not always through the direct efforts of our missionaries, but by the witness of converts.

Rev. E. Leslie Wenger baptizing a convert at Barisal

Girls at Barisal school washing up after a meal

LESSONS IN ARITHMETIC AND FIRST-AID AT BIBLE SCHOOL

Arithmetic, first-aid and singing are among the subjects being taught at a Bible School opened at Lingungu in Belgian Congo.

Ten of the best village teachers in the area served by the Lingungu station are attending the school which will last for a year.

The main aim of the school is to give these men as much instruction on the Scriptures as the time and other circumstances will allow.

As the Old Testament is not yet printed in the Lingala language, which the men speak, the school has to contend with difficulties.

Study of the Bible is conducted in a devotional atmosphere and special attention is given to the life of our Lord.

Other subjects in the course are elementary Christian doctrine, pastoral theology and preaching.

After a sermon class, the students go to near-by villages to preach on Sundays.

The men who are tackling this course have had such poor opportunities to become educated that they need the arithmetic lessons to be able to deal with the finances of village churches. Some need to be taught to count the offerings.

All the men are married. Their wives and children are with them at Lingungu and are attending classes.

When the men go back to their villages, they will be better church leaders, teachers and preachers. They will be able to serve their people far more effectively. Their wives will be able to share their work. And their homes will become evangelistic centres.

FIVE-YEAR PLAN FOR NURSING

Nursing is to have an important part in India's second Five-Year Plan, which is now being prepared.

Sister Dorothy Coggins, of the Mission Hospital at Berhampur, is convenor of the group of nurses who are making a survey of the resources and needs of Orissa.

Data from all the states, after discussion at a conference in Delhi, will be submitted to the Plan commissioners.

Special attention is being paid to public health and preventive medicine.

A Pioneer in China

FIFTY years ago there died one of the most remarkable of our missionaries. He was Alfred G. Jones of Shantung, China. A native of New Ross, Co. Wexford, Ireland, he early engaged in business, and with his brother as partner, built up a concern which allowed him to serve as an honorary missionary. At his own expense he took a theological course at the Lancashire Independent College and then offered his services to the B.M.S., for work in China. His great aim was to preach the Gospel by lip and pen to the Chinese people, not only in their own tongue but in terms of their own religious thought. For this he made a profound study of Confucian and Buddhist literature and the teachings of the religious sects of Shantung.

Rev. Alfred G. Jones

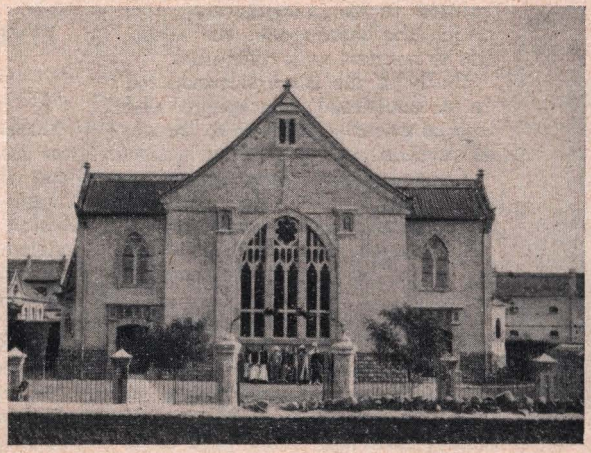
With Dr. Timothy Richard he was founder of our work in Shantung and for many years was in charge of the mission at Ching-chou-fu. The powers which made him successful in business made him great in organizing the church and its activities. He laboured to build up a self-supporting and self-propagating church and did not leave Ching-chou-fu until six pastors were ordained and wholly supported by it. Then he moved to Tsou-p'ing to establish a mission there. Later he returned to Ching-chou-fu to teach theology in the Gotch-Robinson College.

AIDED by an able secretary he wrote many books and pamphlets in Chinese and prepared a dictionary of theological words and phrases. At one time he experimented in organizing industry by providing Chinese people with machinery to clean and spin cotton, but prejudice, ignorance and the Boxer Rising combined to defeat him. He organized a considerable amount of relief work after the Boxer troubles and in times of flood and famine, contributing generously himself from his own financial resources. Though quite independent of the B.M.S. financially, he was always loyal to it.

Dr. Timothy Richard paid him this tribute: "Though head of a considerable business at home, whose experience was of incalculable service in the mission field, he had drunk so deep of the spirit of self-sacrifice, that he dressed like the natives, ate the food of the natives, and lived in the mud-floor houses of the natives, all in order to exhibit Him who, though rich, became poor to save us, and in order to adopt the principles which had been found successful in all ages and all lands. He corresponded with all at home and abroad from whom he might derive light on mission matters. After this he organized the work at Shantung so as to utilize the service of the natives as far as possible for the evangelization of their countrymen, and the church grew rapidly under his care in all the counties round about.

"In about six years he returned home and persuaded the Committee to send a large reinforcement of missionaries to Shantung to carry on evangelistic, educational and medical work. These have now been at work for more than twenty years, carrying on the work on lines outlined by him then. The result is that in all China I know not any more efficient work in all departments of mission work than in the Baptist Mission in Shantung".

The work and witness of such faithful servants of Christ will have its effect. They gave their lives selflessly in the service of China for the sake of their Lord.



The church building at Tsinanfu, Shantung

Please remember

B.M.S.

AUTUMN RALLY

Westminster Chapel

20th September at 7 p.m.

Valediction of outgoing Missionaries

Spurgeon's Photograph in the Heart of Brazil

Among Baptists in many parts of the world the name of C. H. Spurgeon is revered and his works are read. This is specially true of the Baptists of Russia, Germany, and parts of the U.S.A. Here, however, is an account of an unexpected meeting with an admirer of Spurgeon in South America.

IN Brazil Rev. A. C. and Mrs. Elder are busy investigating with a view to beginning pioneer work. They are both working in close association with the Paraná Baptist Convention and with representatives of the Foreign Missions Board of the Southern Convention (U.S.A.).

At Ponta Grossa itself Mrs. Elder has conducted training courses for teachers and Mr. Elder has conducted a course on " Stewardship " and shown film-strips of Bunyan's *The Pilgrim's Progress*. At Monte Alegre, some 120 miles away, they held children's meetings and training courses. Mrs. Elder, as those who know her would expect, has proved herself a mistress in the art of story-telling to children, even though the language is Portuguese.

New work has been opened up in three suburbs of Ponta Grossa—Uvaranas, Olaria and Sao Jose. In the first two places meetings are held in a private house, with meetings for children out-of-doors in the yard, but at Sao Jose they have been able to secure the use of the Ukrainian Baptist Church hall.

About 45 miles to the south-west, at Irate, meetings have been held, including open-air services for children. At a large saw-mill, near by, an evening meeting was held in the home of a keen Christian, the room being crowded out by some sixty people, who listened attentively and then pleaded with the missionaries to stay.

At another town, Rio Negro, in spite of heavy rains, there were crowded meetings at which four people decided for Christ. Mr. Elder was able to rent 15 minutes on the local radio service and preach the Gospel in that way. He writes of the people there: " It was heartbreaking to leave them without pastoral care, especially the fine keen group of young people."

ONE very successful evangelistic tour was along the southern road which leads to the Argentine border. Here is Mr. Elder's own description:

" We encountered rain and bad roads and had quite a tussle with both. At Marmeleiro we rented the local dance hall, invited people along over the loud-speaker, had nearly a hundred there, and I had the privilege of preaching the gospel to them. They all accepted gospels and tracts. Three begged us to go to their villages with the message. One young fellow I asked, 'Are you a believer?' 'From to-day I am,' he replied. Again our hearts were heavy that we had to leave these folks there, with no one to shepherd them.

" At Vargem Bonita, about halfway between Pato Branco and Francisco Beltrao, there is a small colony of Latvians, who have formed themselves into a Baptist Church. We had three meetings there: one in the 'hotel' through the kindness of the proprietor, who is a Lutheran from Rio Grande da Sul, and the other two in the hall of the house where the pastor, Mikelis Cegelnieka, lives. He is a Latvian pastor who managed to escape from Latvia about six years ago, after a great deal of suffering. He speaks some English, but has not been able to learn much Portuguese, so all their meetings are in Latvian.

" It was quite a unique experience worshipping with this group. We left our car on the main highway, and made our way along a little pathway through thick undergrowth and under tall pines, till we got to a small clearing about a mile from the highway. There was a little wooden hut, and a group of people, some old, and with marks of suffering in their eyes, but also some fair-haired children.

" We were invited to enter the hut and the first thing that caught my eye was a pencil copy of a photograph of C. H. Spurgeon. It seemed so strange after 300 miles of journeying into the interior to find this picture. I felt immediately a bond of fellowship and was not slow to say so. Afterwards, we went into the inner room, which was also Pastor Mikelis' study, and there we found an extensive library of books, many of them in English, and among them, Spurgeon's *Treasury of David* and other volumes. There are seven Baptist families there, but the youngsters are not getting Christian teaching in Portuguese and I am afraid they will just drift away if they do not."

Rev. J. B. Middlebrook and Rev. Bruce Henry witness a Kond sacrifice

From Spirit Worship to Christian Faith

SOME of our most successful missionary work has been in the hill tracts of India among aboriginal people whose native religions have been labelled " Animism ". A characteristic of them is belief in spirits good and evil, existing everywhere, dwelling in trees, rivers, mountains, stones, etc. These spirits influence the life of man, being responsible for good fortune and ill, as well as for natural disasters and advantages. To obtain a good harvest the appropriate spirits must be persuaded by sacrifices to co-operate. To be sure of children to continue the life of the family, to protect oneself and one's family from evil or to avert disasters, the spirits must be bribed by offers or placated, sometimes by human sacrifices. One feature of such religions is fear. It was religion of this type which held sway over our ancestors in Ancient Britain before the coming of Christianity during the Roman occupation.

Among the animists of India there has been a ready response to the preaching of the Gospel. Those who have been converted make fine upright Christians, eager to win others for Christ. They have the advantage of being uncontaminated by Hinduism and the pressure of a Hindu community. Their quality of life and witness made a deep impression on Rev. J. B. Middlebrook during his recent tour of the South Asia field.

Operatio

By JAM

IT happened in this way. I was planning a literature tour of the Ipoh district of North Malaya, when I learned that the Bible Society had plans for an Exhibition there about the same time. A cup of coffee in a well known Kuala Lumpur restaurant stimulated the question: " Why not do it together? " The answer was a decisive " Yes ", and out of this " Operation Literature " was born. With prayerful enthusiasm we began preparations for a Bible and Books Exhibition, jointly sponsored by the Bible Societies of Malaya and the Malayan Christian Council.

In order to make the Exhibition available to the maximum number of people, it was set up in two places in Ipoh. The first two days were in the Anglo-Chinese Girls (Middle) School on one side of the town, while the last three days were on the other side of the town, in the former Chinese Church opposite the Anglo-Chinese Boys (Middle) School. This involved those taking part in much extra work, but it did enable many extra students to attend, and so was worth the trouble.

WE set up the Exhibition on the Monday evening, and the large hall of the Girls' School was alive with activity. Tables and more tables were brought in, Bibles and books were unpacked and arranged around the whole width of the hall. The Bible Society was set up at one end of the hall. Three large placards proclaimed the Bible as God's Word—past, present and future. Beneath them were set up pages of the ancient English translations leading up to the King James version, giving the history of each. Around these were spread many versions of the Bible in all the languages of the world. Flanking this and filling all three sides of the hall, Christian books of every kind were displayed—truly a combined operation!

On the Tuesday morning, before 8 a.m., students from the school began to troop in. They came class by class, about forty at a time, all through the mornings of Tuesday and Wednesday. In the afternoons, a completely different set of students using the same school came in the same way, so that almost a thousand young people were passing through the Exhibition daily.

The younger Sut

Literature

UTTON

The students were a true cross section of the complex racial and religious pattern which makes up Malaya. But they were all alike interested and excited by the profusion of books to be seen. Fingers traced out the pattern of dots which make up the writing of the Braille Bible for the blind. Wonder was expressed at the great varieties of languages into which the Bible has been translated. Books were examined, questions asked, money produced (or borrowed, or books put aside till money could be got) and the buying began. Back they went to their classes with Gospels and books in hand, comparing each other's bargains!

ON Wednesday evening we transferred our display to the former Chinese Church opposite the Boys' School. This was more central for the general Christian community, who came to see us mostly in the evenings. The Heads of both schools gave us splendid co-operation and help. They saw to it that not only their teachers and students had a chance to see and buy books, but that the School libraries gained fresh volumes also.

After the week-end we travelled to Telok Anson, where, with the aid of our helpers, we set up the Exhibition on a slightly smaller scale in the library of the Anglo-Chinese Senior School, ready for showing on the Tuesday. From 8 a.m. till nearly 7 p.m. (with an hour's break for a delightful Chinese meal given by our hosts and Christian friends) students came in a steady stream so that about 800 passed through during the day.

We wondered what was the impression upon their minds and there was often the prayer in our hearts that God would work in them through what they were seeing, and buying to take away home. The Christian community here is very small, and few adults came in.

re their Christian ture

We left in good time the next morning for the forty mile drive to Kampar, and were all set up for students to come in by 11 a.m. Here, beside the welcome crowd of students, we had good fellowship with Christian teachers and workers from near-by New Villages. Two Bible Society films were shown to crowded student audiences during the afternoon.

Tanjong Malim was our last stop, seventy miles South on the main Kuala Lumpur road. We travelled down on the Wednesday evening so as to be all ready for the students of the Methodist English School in good time next morning. There was great interest shown, and we were almost rushed off our feet at times with queries and demands for materials. Here, as on the previous two days, there was a good demand for Tamil and Malay, as well as English. During the whole period of the Exhibition, over 100 Malay Gospels were sold and some 130 pamphlets.

Rev. James Sutton and colleagues on a literature tour in Malaya

LOOKING back on this experiment, a number of things stand out. One is the opportunities such an Exhibition provides for witness to students. To look across a sea of upturned faces, and give a message at the early morning Chapel services; or to watch and help the young people as they handle Scriptures and books, and then buy them to take back into their homes (often non-Christian), is a great challenge and inspiration.

Then, we were surprised at the variety of needs we met. The list of sales of the Bible Society made fascinating reading. There were sales in six major languages, covering peoples of Asia all the way from India to Japan! And the bookshops were selling in four languages.

But perhaps the most encouraging aspect of the Exhibition was the fact that we were able to make a really impressive showing of the Christian Literature resources of Malaya.

In Congo They Still Fear Evil Spirits

By ALICE COBBLE

of the Disciples of Christ Congo Mission.

"MAMA, give me your lantern to-night to see my way home." My wash-boy looked at me pleadingly. But I noticed a full Congo moon through the door and it was almost as bright as day.

"Why do you need a light? Don't you see the moon?"

He realized I was not going to give him the lantern, so he burst forth in desperation, "If you don't give me your light to-night, the crocodile will call me, and when the crocodile calls, you have to answer."

I couldn't understand, so he told me. "You remember Mboyo in the village?" (Yes, I did. He had sleeping sickness and was in a canoe, then toppled out and drowned—at least that is what we white people said.)

"The crocodile called him. He has him now down in his lair. We know, for we saw their footprints on the beach. The crocodile will keep him under the water during the day. At night they wander around. They will do this for three days and three nights, then the crocodile will give him up, dead or alive."

"But why are you afraid?"

"Bokecu owns the crocodile and he doesn't like me. We have a palaver just now."

"But why do you want my lantern?"

"If I have a light the crocodile won't call me. Please, Mama, give me your lantern!"

Stark fear was written on his face. I silently handed him the lantern. Three days later the village of Monieka broke out into uncontrolled wailing. The crocodile had given Mboyo back dead.

That was twenty years ago, and I thought then, "Oh, Africa, Africa, you surely need a light—but not a man-made 'civilized' light which will break and leave you in darkness again, but the 'Light of the World'—a faith in Jesus Christ and in God as a loving Father."

A platform erected for offerings to the spirits

IN the past twenty years have we given Africa that light, or are we too busy lighting Coleman lamps, threading Singer sewing machines and teaching "*Bonjour, Monsieur*"?

In July, 1953, canoes went to a lake opened up for public fishing. While *en route* for home a wind sprang up. Those Congo canoes—some mere broken shells, overflowing with people intent on filling their stomachs, yet many knowing nothing of handling a canoe! Several were on the verge of capsizing. One did, and in the confusion one woman was drowned. In vain we searched for days for the body. Little by little the whispers grew—the old, old story of the crocodile and the "Spirit of the River."

Then a teacher's wife died in childbirth. A few days later a woman died of tetanus. Then one of our workmen came to us and said, "I cannot stand it any longer. They say I caused these deaths. They say I called the River Spirit to shake the river and upset the canoe. They say I called the crocodile to carry the woman off. No one will greet me. The husband of the woman who died with tetanus is trying to fight with me and my wife."

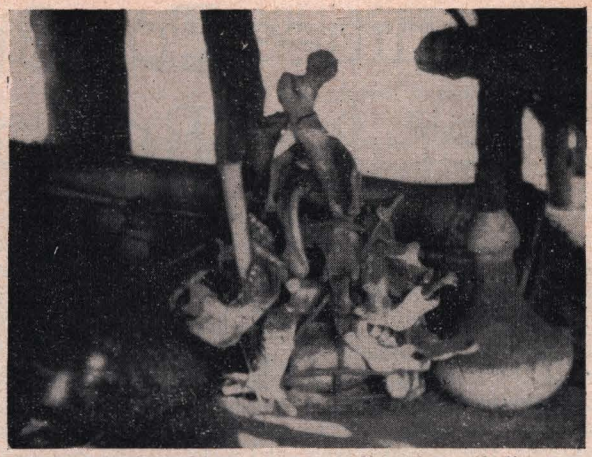
I looked at him in pity. A man, Christian in name and in many deeds, yet weak in many other ways. "You know why, don't you, Yoane?" I said. "Your wife is head of the Yebola here. The Yebola group staged a big scene on the river and threw a colourful dance. Rumour has it that they said they would kill a pig in the forest and someone would die in three days. Your wife is head of that."

"Who are we to have power over life and death? We have no medicine. God made man, not we."

"If you really want to show you are innocent and follow God and His way of love, get rid of the Yebola. Remove your wife from that group."

"It is only a dance!" cried his mother-in-law, who brought the Yebola to Monieka. "In our territory we never kill anyone."

"Do you think seeds planted in your territory will bring forth one kind of fruit and planted here, another? You have seen only the beginning of the evil fruits of this thing."



A collection of human bones, relics of cannibalism, now regarded as powerful fetishes

All this happened today. Africa, what you need is Light—not the man-made "civilized" light, but the Light of the World.

It will be many years before the effects of the ancient religions are eradicated. In traditions as well as in the memory of individuals they linger long. In times of crisis they have their influence on conduct. Christian evangelists must exercise patience and faith.

B.M.S. Transport

The New Stamp Collecting Card

INTEREST in the B.M.S. Stamp Collecting Card issued by the Young People's Department is still increasing. The last three cards have all been allocated. These three marked a contrast and change from the preceding ones and were in themselves picture records of the main events in historical order on the various Fields.

The new card is different from the last three and does not deal with one particular field but rather focuses attention and interest on the many forms of transport used on all our fields. Special B.M.S. vehicles are picked out for emphasis. The total picture is most interesting, and boys in particular will find it very thrilling.

In the India-Pakistan part of the picture we have illustrations of an Indian garry and Miss Pitman's "famous" pony and trap that was so quickly subscribed after Mr. Middlebrook's *Baptist Times* column appeal. There is also a bicycle rickshaw, an Indian tram, an Indian gospel boat, and river paddle steamer. There are, of course, camels, elephants, and horses. The Life Boys' Land Rover presented to Dinajpur is also to be seen.

China is not forgotten. There is the gospel cart, a sedan chair, another kind of rickshaw, Chinese junks and schooners.

In the Congo section there are pictures of the launch presented to Yakusu and the Dodge Truck to Yalikina. There is, of course, "The Peace". Other interesting pictures include a dug-out canoe, donkeys and mules, a missionary cycling, a deck chair hospital litter, an ambulance on a river ferry, and, not least, an airliner and helicopter.

EVERY Baptist Church should make use of this card:

1. The card encourages regular and systematic giving. There are 52 pictures, one for each Sunday of the year, denoting amounts from 1d. to 6d. The completed card represents 10s. The card may be used by an individual or a group.

2. The pictures represent gifts for missionary work which may be collected from grown-up relatives and friends, or may be given as the children's own contribution. (Collecting from house to house, or in the street, is forbidden by law.)

3. The card may also be used as previous collecting cards have been, i.e., to help any project to which the school or young people's organization is already committed, or for gifts to be included in our general fund.

4. The result of using this card will be practical help to the Society, a quickened prayer interest in the work our missionaries are doing, and a pictorial record in the scholar's own possession of the variety of missionary transport.

Big Opportunities For Advance, But Order is "Retrench"

BIG opportunities for extending the Church are appearing in a part of the Belgian Congo where the B.M.S. has ordered the missionaries to retrench.

It is the Bobango area, inland from Basoko, which is on the north bank of the Aruwimi river at the point where it joins the main Congo river.

The district is fertile and thickly populated. Villages are close together and the people are comparatively prosperous as a result of farming rice and cotton. They enjoy an abundance of fruit and every second person has a bicycle.

This is new territory to the B.M.S. and the pioneering has been done by Africans.

About four years ago, Victoire Makulo started working at a dispensary at Yahila. He is a son of Disasi Makulo and Longeni, who began the work of the B.M.S. at Yalemba. Victoire's teaching and example attracted many men and women to the Faith.

Two happy Congolese Christians

Urgent requests for help were sent repeatedly to the B.M.S. station at Bandu. But no missionary could be spared. In 1953, however, two teacher-evangelists were sent to the district.

With Victoire's help and voluntary labour, a beautiful chapel was built in a large clearing at Yapange.

Several young men were sent to the adult school at Lingungu and two or three to the Bible School, while a number of boys were sent to the primary school. Some of the young men were baptized at Lingungu and have since been preaching in their villages.

AT last, two missionaries, Mr. and Mrs. Albert Neal, of Bandu, have had an opportunity of making a trip to the Bobango area and they were received with tremendous enthusiasm.

Victoire accompanied them from Yahila to Yapange, where they were the first occupants of a house just built for Bisinga John, the teacher-evangelist, near the chapel. Bisinga has worked tirelessly, walking many miles in all kinds of weather to take the Gospel to the villages. He had saved half the cost of a bicycle which the missionaries took to him.

Mr. and Mrs. Neal were besieged with requests for Bibles and for teachers.

They went to villages around Yapange and everywhere people rushed towards them carrying small stools on which to sit and listen to the preaching.

"Can we not have a missionary of our own?" was a constant question.

"It was most inspiring, and at the same time pathetic to think we could not meet their need there and then by remaining with them", write Mr. and Mrs. Neal. "We have never known such demand for the Gospel anywhere."

Well over 50 persons registered as inquirers. On the Sunday, a service was held for them. Afterwards, eight Christians joined in the Holy Communion.

"Our thoughts went back to the first Communion Service to be held at Yalemba, which was even smaller than that," say Mr. and Mrs. Neal. "Next time we go to the Bobango area, after the baptism of candidates who are now waiting, there will be more of us to take Communion."

STRANGE LIGHT ALARMS VILLAGES— by a missionary

Many as are the failings of our folk out here, their faith is practical and part of their every-day life. One night a crowd of school-boys came to the house very perturbed by a strange light which was to be seen in the sky. As we went to look at it, inclined to laugh at them, and sceptical about the light, they said, "It can be seen everywhere and all the folk are afraid and are going into church to pray."

And sure enough, as we got outside away from the roar of the pressure lamps, we could hear the drums in all the villages for miles around beating up meetings and we knew they were all going into church to pray at nine o'clock at night! We immediately recognized the light as a searchlight and realized that a river steamer must have tied up for the night at an unusual place on the river about twenty-five miles away, and its searchlight had been left on turned up towards the sky.

But these folk had never seen a searchlight, and to them it was a terrifying thing. So what was their immediate reaction, way out in the villages away from the mission? They went to church to ask God's help and protection, and then went home to bed.

PATIENTS CARRIED HUNDREDS OF MILES ON STRETCHERS

The B.M.S. hospital at Bolobo, Belgian Congo, serves an exceptionally large area and, as a result, many patients arrive there with their illnesses in an advanced state.

It is not uncommon for a sick or injured person to have been carried on a stretcher for hundreds of miles by friends.

On such a journey, a wound will become terribly infected. Matters may be made worse by well-meaning friends rubbing mud into sores.

Great areas of ulceration appear. Skin grafting and other long treatments are needed.

Many of the patients, too, are undernourished and have no reserve strength to fight against disease. When they are ill with such complaints as pneumonia, they recover slowly and are prone to other infections.

Large numbers of babies seem to have no resistance to disease whatever. No sooner do they get over one fever than they have another. There are always scores of infants under treatment for malaria.

The hospital is always busy. It has sixty-five beds, but recently there were 170 in-patients. Mats on the floor have to be used as beds.

In India, as in other Eastern lands, human labour is cheap. Here are men dragging a heavy load which in this country would be moved by machinery

SCHOOLS GOOD AND BAD

Most of the villages in the part of the Belgian Congo served by the B.M.S. station at Yakusu have schools in which children are taught to read.

Children who pass a reading test are promoted to a regional school, of which there is one for each group of villages. After examinations in the regional schools, the most gifted children go for further education to Yakusu.

Mr. and Mrs. Geoffrey Ellis, on a tour of some of these schools, found good ones and others which existed in little more than name. A number of them had not been visited by a missionary for two or three years.

BIBLE WOMAN FOR 50 YEARS

For about 50 years, Rahasi was a Bible woman at the Berhampur Mission Station in Orissa. She died peacefully on June 4. For some months, she had been in failing health.

An old Christian woman in the Kond Hills

These We Can Recommend

NOW that the longer evenings are arriving there is an increase in interest in good books to read. During recent months a number of new publications bearing on missionary themes have arrived at the office for review. Here is an introduction to some of them:

First place must be given to *My Several Worlds*, by Pearl S. Buck, published by Methuen & Co., Ltd., at 21s. It is described on the dust-jacket as " a remarkable book of autobiography and reminiscence." As one would expect, it reveals a great deal concerning China and the Chinese people and is written most skilfully. As a work of literature it is of high quality. But one doubts whether the author is a reliable guide. Her picture of the ordinary people of China and of Chinese culture generally is painted in rather too rosy hues. She appears to have little time for evangelical missionaries. Why attempt to change such good people? One suspects here a complex in the mind of a daughter of missionaries.

Her knowledge of colonialism and its attendant problems is not too wide. British people overseas are painted in black colours; indeed, according to Mrs. Buck, the British are the most unpopular people in the East and Americans suffer through confusion with them. Here is a sample: "American boys must not die because England once ruled India and in China won the Three Opium Wars and fastened a ruinous tax upon the people, or because an Englishman allowed Japan to stay in Manchuria, and so established a foothold for an imperial war ".

Of course, this is not the work of an historian or of a shrewd observer of affairs but of a literary artist who is sensitive and compassionate and deeply concerned for the welfare of China. If her limitations are remembered the reader is helped to an understanding of the situation in China to-day and of the attitude of the Chinese people to foreign missionaries and to the Church.

School children in a Congo village

TWO more volumes in the series entitled " World Christian Books " have appeared. They are: *The Christian Character*, by Stephen C. Neill and *The Christian as Citizen*, by John C. Bennett. At 2s. each, they are very good value for money, making excellent introductions for the general reader to their respective subjects. Like other books in the series, they should be invaluable for use in study circles.

The Edinburgh House Press, in which the B.M.S. co-operates, has issued a booklet in the " Christian Focus " series on *Money* by Edward Rogers (1s.). Written in a lively and provocative way, it is just the book to put into the hands of young people to bring them squarely to face the responsibility of Christian Stewardship.

From the same Press comes a further volume in the " Discoveries " series. It is entitled *They Seek a Country*, by Doris Clinton (2s. 6d.), and consists of seven stories for children about work among refugees of different lands. There are suggestions for activity and expression work—a most useful book for teachers, leaders of junior organizations, and so on.

ONE of our own missionaries, Rev. L. G. West, of Lukolela, Belgian Congo, has published through the Stirling Tract Depot a volume of stories for boys and girls. Most of the material is taken either from African folk-lore or from missionary experiences. The title is *Congo Stories for Young People* (4s. 6d.), and the book is attractively produced and interestingly illustrated.

The Methodist Missionary Society, through its Cargate Press, has published a booklet on the situation of the Church in China. It is entitled *In China Now* (1s.), and was written by Donald B. Childe. Those who have read and digested the various items on China which have appeared from time to time in the *Missionary Herald* will not learn anything new, but it is useful to have the material together. There are suggestions for prayer for the Chinese Church.

All these and other books may be obtained from the B.M.S. Bookroom, 93, Gloucester Place, London, W.1.

Fellowship in Prayer

Based on the Prayer Calendar

September 4–10.—LINGUNGU AND YALEMBA, BELGIAN CONGO.—The station at Lingungu is a new one where great progress is being made in pastoral, educational and evangelistic work. Pray for the missionaries in charge and for their African colleagues. At Yalemba is the *Ecole Grenfell*, the training school for the Upper River Region. Remember not only the members of staff, but all the students, past and present.

September 11–17.—UPOTO-PIMU AREA, BELGIAN CONGO.—The work here covers a wide area including some 180 villages. Pray for the medical, pastoral, educational and evangelistic work, and especially for the African pastor (Rev. S. Koli), teacher-evangelists and other workers.

September 18–24.—MISSIONARIES IN SPECIAL POSTS IN INDIA.—These include Rev. D. H. and Mrs. Hall at Bombay Baptist Church for people of many nationalities ; Rev. T. S. and Mrs. Howie at the Union Church, Mussoorie ; Rev. W. J. and Mrs. Biggs at the Wynberg Schools, Mussoorie ; Miss I. G. West at the Henry Martyn School of Islamics ; Dr. Gladys Rutherford of the Indian Village Service, Kasganj ; Dr. Gwenda Lewis at Vellore ; Sister J. M. McLellan and Sister E. Throup at Ludhiana and Rev. W. E. and Mrs. Thomas at the U.C.M. Press, Jabalpur.

September 25–October 1.—CUTTACK.—This is the centre of our long-established work in the province of Orissa, India. Here are located churches, schools, a mission press, and a theological college. Pray for those engaged in this important work. Remember, too, those who witness in near-by Puri, the centre of Jagannath worship.

MISSIONARY RECORD

Arrivals

30th June, Rev. S. G. and Mrs. Poupard and family, from Trinidad.

3rd July, Rev. W. M. P. and Mrs. Jayatunga, from Colombo, for the B.W.A. Congress.

4th July, Rev. E. H. and Mrs. Morrish, from Kimpese.

7th July, Rev. C. and Mrs. Woodyatt and son, from Jamaica.

8th July, Rev. K. and Mrs. Tucker and family, on furlough, and Rev. J. A. and Mrs. Leo-Rhynie and Rev. I. C. Parsons, from Jamaica, for the B.W.A. Congress.

10th July, Dr. C. E. Abraham, from Serampore, for the B.W.A. Congress.

19th July, Rev. H. K. and Mrs. Freestone, from Upoto.

28th July, Rev. A. A. and Mrs. Somerville and three children, from Dacca.

Departure

28th July, Rev. H. F. and Mrs. Drake and daughter, for Léopoldville.

Birth

12th July, at Elisabetha, Belgian Congo, to Rev. A. V. and Mrs. Matthews, a daughter, Helen Irene.

ACKNOWLEDGMENTS

(To July 29th 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

General Fund : Anon., 10s. ; " In loving memory of Miss Mabel Blowers," from Mrs. D. Perrin, Vera and Nancy, £1 ; Mr. J. A. Stevens, £1 ; Anonymous, Suffolk, £5 ; " In loving memory of Helen Nelson," £2 2s. ; D.A.P., Thankoffering, £1 ; J.W.D.A., £1 ; Still more extra Tenth, £3 ; Anon., £1 ; Hampshire Baptist, 10s. ; Anon., 10s. ; Thankful, £2 ; " Brother Jim," £2 ; Anon., " Thy Kingdom Come," £1 ; Anon., £1 ; Anon., 10s. ; D.S., £1 ; Anon., 10s. ; Anon., £6 ; F.C.F., £1 ; Anon., 15s.

Medical Fund : " In Jesus of Nazareth's Name " (Leper Work), 2s. 6d. ; Anon., " Thy Kingdom Come,' £1 ; Anon., 15s.

Yakusu Hurricane Fund : Anon., 5s. ; Anon., £20 ; Anon., 15s. ; Mr. M. Flowers, 2s. 6d.

Cover Picture: Brazil—Wooden Houses built on Rafts

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The history of the Baptist World Alliance
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THE BAPTISTS OF THE WORLD AND THEIR OVERSEAS MISSIONS
The H. L. Hemmens Memorial Lecture 1955. E. A. Payne, M.A., D.D. 1/6 (postage 2d.)
Dr. Payne surveys the missionary efforts of the Baptist community as a whole, and presents a view of the world-wide field which has been covered by their endeavours

BAPTISTS WHO MADE HISTORY
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6/6 (postage 3d.)

These two books, edited by A. S. Clement, B.A., B.D., contain biographical sketches, written by Baptists, of notable men and women in our Denomination from the days of Thomas Helwys down to our own time. They are issued in the hope that they will arouse interest in the history of Baptists and their contribution to the whole Church and, indeed, to the civilised world

THE CAREY KINGSGATE PRESS, LTD. 6 SOUTHAMPTON ROW, LONDON, W.C.1

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Missionary Herald

OCTOBER 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

An Old Document Which Still Speaks to Us

William Carey

ONE hundred and fifty years ago this month the Baptist missionaries at Serampore, then eight in number, drew up and subscribed to the famous "Serampore Covenant". In it they set forth the principles which were to guide them as they branched out to other places establishing stations. It is a masterly exposition of fundamental missionary principles and well worth studying to-day. Indeed, many of those principles which are hailed as enlightened and progressive now at missionary conferences are found in this document of so long ago.

In the preamble the missionaries recognize that they are utterly dependent upon God who "alone can add to the Church such as shall be saved", but at the same time realize that their special work requires them to cultivate peculiar qualifications.

An essential preparation for their work was, first of all, the setting of an infinite value on the immortal soul. They must constantly bear in mind "the dreadful loss sustained by an unconverted soul launched into eternity". Before them at all times must be the picture of "the inconceivably awful condition of this vast country lying in the arms of the wicked one". While their hearts might bleed over the wretchedness of the idolators they were not to be discouraged as though their recovery were impossible. What God had done for the "sottish and brutalized Britons" He could do for the people of India. "The promises are fully sufficient to remove our doubts, and to make us anticipate that not very distant period when He will banish all the gods of India, and cause these very idolators to cast their idols to the moles and to the bats, and renounce for ever the work of their own hands."

Joshua Marshman

NEVERTHELESS, it was essential for them to have a sound understanding of the religion of the people—"to know their modes of thinking, their habits, their propensities, their antipathies, the way in which they reason about God, sin, holiness, the way of salvation and the future state". This knowledge could be gained by conversing with intelligent Indians, by reading their books and by attentively observing their manners and customs.

Their relations with the people of India were most important. They must abstain from those things which would increase their prejudices against the Gospel. "The parts of English manners which are most offensive to them should be kept out of sight as much as possible." There should be no direct attack on the prejudices of the Hindus, "neither should we upon any account do violence to their images, nor interrupt their worship. The real conquests of the Gospel are those of love." Anything which might set the natives at a greater distance from the missionaries must be avoided. "He who is too proud to stoop to others, in order to draw them to him, though he may know that they are in many respects inferior to himself, is ill-qualified to become a missionary."

Every opportunity for doing good must be instantly seized. "Life is short; all around us are perishing, and we incur a dreadful woe if we proclaim not the glad tidings of salvation."

The great subject of preaching should be Christ the Crucified. "So far as our experience goes in this work, every Hindu among us who has been gained for Christ, has been won by the astonishing and all-constraining love exhibited in our Redeemer's propitiatory death."

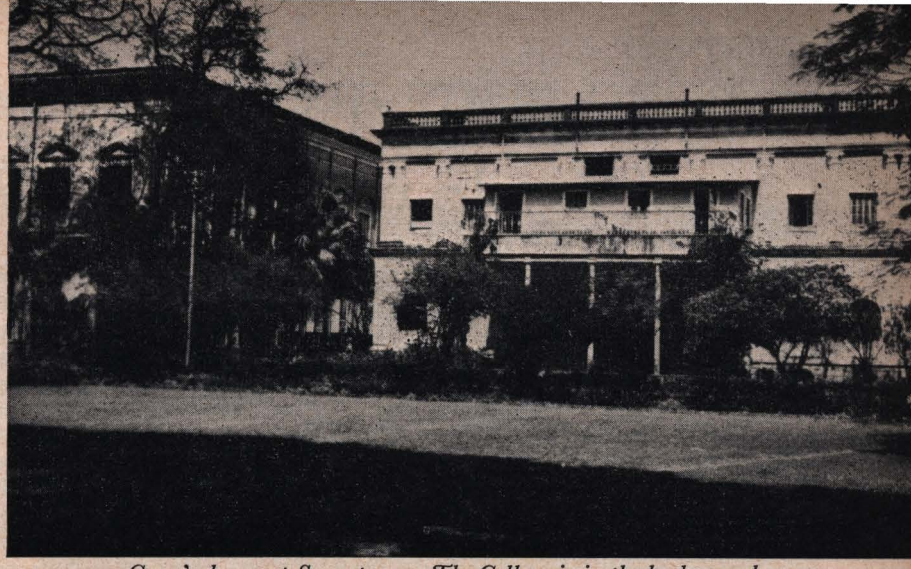
It was absolutely necessary that Indians should have full confidence in the missionaries and feel quite at home in their company. They should, therefore, be easy of access and always treat the natives as equals.

William Ward

TO win men for Christ was not enough; the converts must be built up in the faith. The great principles of the Gospel should be impressed on their minds and they should be encouraged to form habits of industry and to find employment suited to Christians. At the same time the missionaries must be sympathetic, remembering the gross darkness in which their converts have lately been involved and "how backward human nature is in forming spiritual ideas". Above all they

must set a good example themselves. "They know only the Saviour and His doctrine as they shine forth in us". In the building up of the Church the wives of missionaries have a part to play and every assistance should be afforded them of acquiring the language, so that they might share in "promoting the holiness and stirring up the zeal of the female native converts".

If the mission was to succeed there must be native preachers. As soon as possible the native churches themselves should choose their own pastors and deacons. The churches should become self-governing and self-supporting so that "the whole administration will assume a native aspect, by which means the inhabitants will more readily identify the cause as belonging to their own nation."



Carey's house at Serampore. The College is in the background

THE Scriptures must be translated in the languages of the country, published and distributed, and every encouragement given to the establishing of schools, for "whatever tends to increase the body of holy light in these dark regions is as bread cast upon the waters to be seen after many days."

The last clause in the covenant emphasizes the importance of the missionary's personal faith—"being instant in prayer and in the cultivation of personal religion". And finally there is an exhortation, reflecting the spirit of William Ward, who actually worded the document: "Let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause. Oh, that He may sanctify us for His work!"

Indian Christians Total More Than Eight Millions

ACCORDING to figures published by the National Christian Council Christians in India now number 8,166,255 out of a total population of 361,934,581.

The greatest concentration of Christians is in the southern state of Travancore-Cochin, where there are 2,968,030. The state's population is 9,280,425.

The figures contained in the N.C.C.'s 1954–55 Christian Handbook of India, showed that about 46 per cent. of the country's Christians are Roman Catholics. Their latest listed membership, that of 1949, was 3,673,548. The total Christian population in that year was 8,048,395. Members of non-Catholic Churches then totalled 4,374,847.

India's largest non-Catholic Churches are the Orthodox Church of Malabar reporting 350,000 communicants, and the Church of South India, with 331,372.

Other denominations credited with more than 100,000 communicants are, in order of their strength, American Baptist Foreign Mission Society Churches, United Church of Northern India, Mar Thoma Syrian Church of Malabar, Methodist Church in Southern Asia, Andhra Evangelical Lutheran Church, (Anglican) Church of India, Pakistan, Burma and Ceylon, and Gossner Evangelical Lutheran Church.

FOREIGN personnel of non-Catholic Churches, including missionaries' wives, total 4,877,

(*Continued on page* 148)

Indian Girl Nurses Learn to Work in Men's Wards

FOR six months, the men's hospital at Palwal, Punjab, had to be closed. The reason was that the mission had no doctor for it. Now, however, a doctor has been found and the hospital has been reopened.

He is Dr. Mathen, a South Indian Christian with a deep sense of the missionary calling. Most of the beds in the hospital are still unused, but Dr. Mathen is gradually winning the confidence of the people. Before long the hospital is expected to be fully occupied.

While the hospital was closed, the work of the out-patients' department and the dispensary was kept going.

Three private wards in the women's hospital were converted temporarily into a men's ward and up to ten men were treated in it.

Thus, local interest in the men's hospital was not allowed to disappear.

When it was reopened, it was staffed by girl nurses. This is an innovation. Previously, only male nurses were employed.

There is always much sewing to be done

There are so few posts for male nurses in the region that the mission has discontinued training them. Girl nurses now have to learn to care for men as well as women.

Unhappily, there is a shortage of girl nurses. For this there are several reasons.

NEW rules made by the Government require a girl to matriculate before she can take the full nursing course. Very few girls, as yet, can reach matriculation standard. Those who can seem to prefer working in the big cities and not many are willing to serve in a country hospital.

So, the Palwal hospitals have to be staffed mainly by girls trained only as auxiliary nurses. Even this training is found difficult by the available girls. Of three Palwal girls who recently took the auxiliary nurses' examination, only one passed.

But, the Palwal women's hospital now has its first Indian sister. She was trained at Palwal. Then she gained some years' experience as a staff nurse in another hospital. Since she returned to Palwal as a sister, she has done splendid work.

Just outside Palwal is a refugee camp. The refugees, from Pakistan, live in cramped quarters. They are desperately poor and tuberculosis is rife among them. The mission hospitals are trying to help them. But most of the refugees treated for tuberculosis will not remain in the hospital long enough to be cured.

EIGHT MILLION CHRISTIANS (*continued*).

an increase of 500 since the last N.C.C. Handbook came out four years ago. However, 627 missionaries were abroad on furlough at the time of counting, leaving only 4,250 actually in India.

"The increased (missionary) personnel has occurred in the smaller missions, most of which do not yet have any organized Churches associated with them," commented the Rev. Alexander McLeish, editor of the Handbook. "As far as one can see, there has been a decrease of both men and women missionaries in the older missions."

The Handbook also listed 266 hospitals, 49 leprosariums, 43 colleges, 37 theological schools, and 2,107 church institutions. Tabulated were 234 Christian periodicals edited in 20 Indian languages. The Scriptures were listed as available, wholly or partly, in 102 of the 145 languages and dialects of India and Pakistan.

CHURCH WORKERS CUT THEIR OWN TOO-SMALL WAGES

The three district unions of churches in the area of the Balangir mission station, Orissa, at their annual meetings received reports of a decrease in offerings.

In some areas there had been a poor rice crop owing to lack of rain. That had caused great hardship.

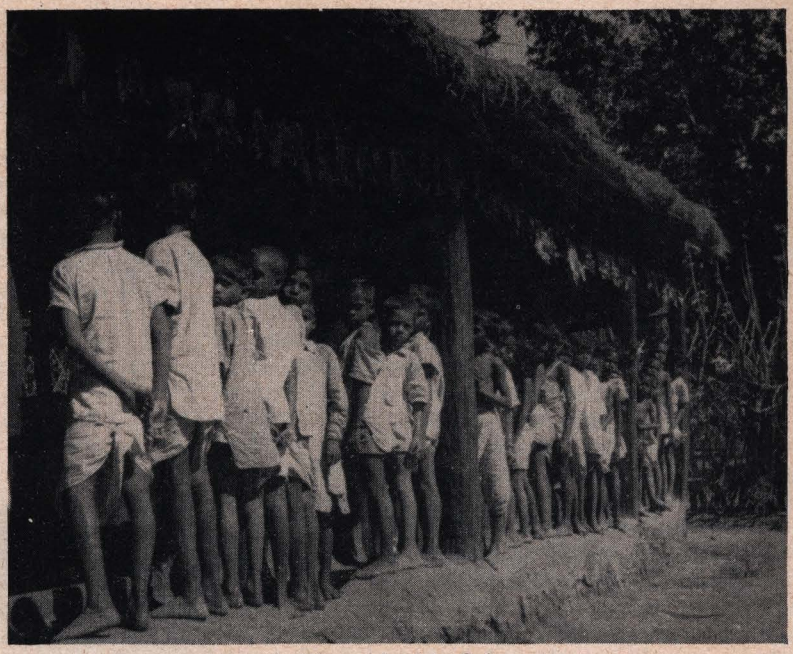
Many weavers among the church members had suffered loss of income because of the competition of mill-made cloth.

Prospects of increasing offerings this year were not considered good. Yet the possibilities of expanding the work of the Church were judged to be good if the means could be found.

So far, this was an all-too-familiar story. Various familiar plans to deal with the situation were decided upon. But a decision by the pastors, evangelists and teachers in two of three unions lifts the story into one of heroic effort.

These men are all poorly paid. The need for increasing their wages has been under consideration for some time. The cost of living in the region is going up.

Nevertheless, these faithful servants of the Church resolved to pay back one anna of every rupee they receive.



A village school in Orissa

That means they will sacrifice one-sixteenth of their inadequate incomes.

CAREY'S CONTRIBUTION TO PRINTING REMEMBERED

At the National Library, Calcutta, last May there was an important exhibition entitled "The Carey Exhibition of Early Printing and Fine Printing". One section of it was taken up with examples of the work of Carey, Marshman and Ward, with the help of the Indian craftsman, Panchanan Karmakar, the books being lent by Serampore College. In the section on the history of Indian printing there were a number of books which came from the Serampore Press. In the well-produced and well-illustrated guide to the exhibition the organizers of it state: "The Exhibition is, in the first place, intended to draw attention to the pioneer efforts of giants like William Carey, who, with the help of tireless workers like Panchanan Karmakar and Monahar, made Indian language printing a reality."

An excellent article on Indian Typography is contributed to this guide by Mr. Norman A. Ellis of the Baptist Mission Press. To him the Librarian of the National Library, B. S. Kesavan, pays this tribute:

> "I am very grateful to Mr. Norman A. Ellis, of the Baptist Mission Press, for having agreed to write the article on Indian Typography. He is in the direct tradition of Carey as Manager of the Baptist Mission Press and seemed just the right man to set out the problems confronting Indian Typography."

ONE RETURNED TO GIVE THANKS

Recently the wife and sister of a very sick man waited quietly in San Salvador hospital for a whole week. There was little that they could do to help as the man was unconscious. In spite of the aid of modern drugs, he died. Their faith was unrewarded, but one of them returned after the funeral to give thanks for that which had been done.

One small boy, when leaving hospital, was somewhat dubious about the adequacy of the gift which his father had given on his behalf. The child went as far as the door, then turned back and took from his pocket a small coin worth a little less than a halfpenny. It was his own and he gave it with a shy but a broad smile.

How I Became a Christian

Rahasi Saboth was for over forty years Bible woman at Berhampore Hospital, India. She died last June. Here is the story of her conversion as told by herself in the Oriya language and translated by one of our missionaries.

By RAHASI SABOTH

MY Father, Jayakrishna Das, was a Brahmin of the Bolorama caste. My Mother's name was Surjya Mukhi Das. There were three of us children, two boys and one girl.

My father died when I was seven years old. According to Brahmin custom I was married at nine years of age, but became a widow when I was ten years and four months old. From the age of twelve I began to look out for true religion. For three years I did various pilgrimages. I went to the famous temple at Rameswaram, between India and the island of Ceylon. On the head of the idol is a crown. On payment of Rs. 5s. the priest places the crown on the head of the devotee for a few minutes, after which no heavenly crown is needed. I paid the Rs. 5s. and had the crown on my head for five minutes.

Later I visited various lesser temples and offered gifts for my ancestors. I went to Gaya and did the same. I gave the priests one rupee for each of the prepared offerings I got from them for my ancestors. I also put my foot on to the footprint of Rama so as to secure a passage to heaven. I then went to Simhachellam and offered offerings, one of which was a coconut for four annas. Then I went to Godavari, and paid large sums of money to the Brahmins for bathing in the river. I went on other pilgrimages also, but did not find rest of soul in anything I did or learned.

AT the end of the three years I had bad headaches, and went to the Mission Dispensary at Berhampore where Dr. Ottmann was treating the sick. Along with medicine for my body I bought a copy of *Mukti Marga*, as medicine for my soul, for one pice. I read the book carefully, comparing it with Hindu books, and learned that Jesus died for my sins and rose again victorious from the grave. I could not find teaching like this in any other book, and I thought it over again and again. Then one day when I went to rest I prayed, " Lord, reveal Thyself to me and I will believe." I closed my eyes and meditated, and it seemed as if someone suddenly made me sit up. I asked, " Who raised me up? " and the reply came, " It is the One you are searching for." From that time I trusted Jesus fully and firmly as my Saviour.

My relatives persecuted me and tried to kill me. They pretended to be very friendly at one time, and brought me poisoned sweets and milk at seven in the evening and tried to force me to take them. I said I would not do so immediately, but would first pray. They left them and went away. I then prayed, " Jesus, my Jesus, you are the true Jesus. Let me know if I am to eat these things without doubt, or not." I got the conviction that I was not to do so. It was as though someone spoke into my ear. I noticed that the sweets and milk were turning a blueish colour, so I dug a pit and buried them. My relatives returned and asked if I had eaten and drunk what they had brought, but I gave them no reply. One of them said, " The sweets are not on the plate. Her Jesus must have eaten them." Then they left me and went away.

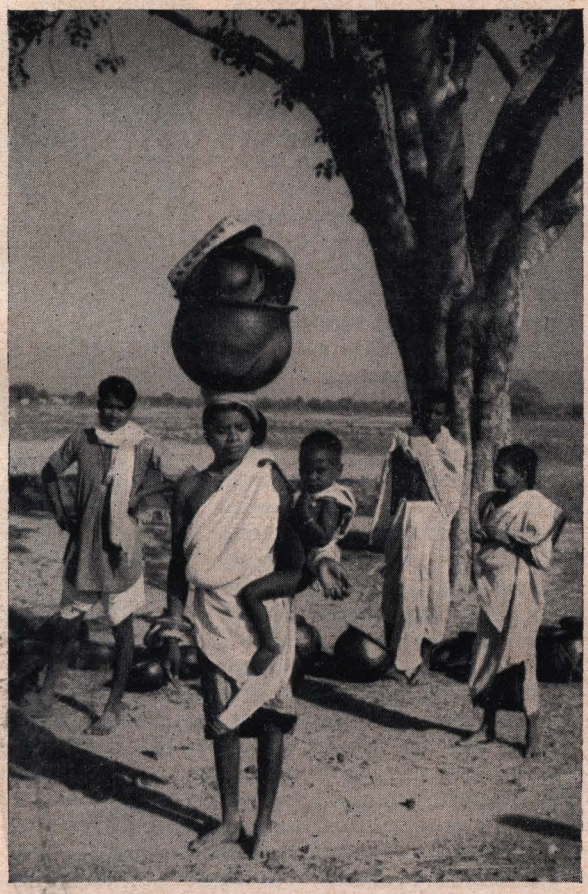
SOME of the *vakils* (lawyers) of that time came to our house with a number of the well-to-do people of the town and had a gathering there to try and persuade me to give up what they called a " sweepers' religion ", and abused me and said that medicine had been given me at the Mission Dispensary to prevent me giving up this idea. One of them said he had been to Palestine and had seen and heard everything there, that Jesus was a bad man and that therefore He had been nailed to a cross and killed. He said, " You are only a girl and do not understand these things." I replied that I believed in Jesus and could not leave Him. They were very angry and said, " We are learned and have read everything and have not yet found the true religion, and have only *you* found it — this sweepers' religion? " Then they left me.

Rahasi (middle) and two colleagues

In the morning they returned with a paper relating to my property and asked me to sign it, renouncing all my possessions. I refused. They were very angry and said I should be given poison again, and they would see what Jesus could do to save me. I prayed very earnestly, "Lord Jesus, reveal Thyself to me and tell me whether I am to go away or not." I prayed from about 8 p.m. till midnight. At about twelve or one o'clock I saw a ladder reaching from near me to the sky. On the ladder I saw two figures. One stood by my head and the other by my side. The first placed His hand on my head and smiled and showed joy. The second said, "You will go away at seven o'clock to-morrow morning and I will be with you." The whole room was full of light. According to the word of the Lord I prepared to leave at seven a.m.

SOME relatives tried to hinder me and told me not to go. I replied, "God has called me and I must certainly go." So, after the persecution and sorrow of the past three years, on 24th March, 1904, I left home and friends and went to the Mission Dispensary.

Candidates for baptism at Balangir, Orissa



A roadside scene in Orissa

My people made much trouble that day. The staff at the Dispensary also had difficulty in bringing me away. I told them that I was going to confess Christ and they were very glad. While I was telling them this a great crowd gathered. Miss Dawson then asked Mrs. Jarry to sit in the front room of the Dispensary while she went to call Mr. Wilkins to help. He was a very zealous, earnest Missionary and he came at once and preached the Gospel fearlessly to the crowd and told them why I had taken this step. He then said, "Rahasi will be baptized in the Bijipur tank on Sunday ; come and witness the baptism." I was then put into a *jutka* (pony trap) with two of the workers, and Mr. Wilkins led the pony through the crowd who followed shouting and jeering, but they did us no harm, and so we drove to the Mission Bungalow.

I was baptized on 27th March, 1904. It was a day of great joy. At the close of the morning service in Oriya the Christian community formed a procession and marched to the Bijipur tank, singing "Victory to Jesus, the Son of David." There was a great crowd of spectators among whom were some of my own friends. As the baptism hymn was sung and prayer was offered my soul was filled with a wonderful joy. I felt that the heavenly hosts were joining in our song of praise. The Pastor, Babu Cyprian Santra, then entered the water and baptized me in the name of the Triune God. We returned to the house with joy.

GIFT and SELF-DENIAL WEEK
30th October—6th November

She Gave and Did Not Count The Cost

By DOROTHY H. WISEMAN

of the American Baptist Foreign Missions Board

A LITTLE African woman came into the hospital one day with her six-year-old daughter. Her lips were blue from a heart ailment, and yet she smiled. I asked her: "Mama, you are a Christian, are you not?" "Yes, of course," she said with a ring in her voice.

Gradually her condition improved, but she was still unable to attempt any physical activity. Her food was running out, and since patients bring their manioc (bread) with them, she asked me: "Are you going by car to the baby clinic in the village to-day?" I took her with me and let her go home while I cared for the babies, planning to get her when clinic was over.

I was aghast when I saw her staggering down the road with the manioc on her back. I remonstrated, but she put the load in the car and asked me to take it back, saying she would not return until Monday. At that I protested: "But, Mama, you cannot possibly walk back these fifteen miles of steep mountain road. It could cost you your life."

SHE only smiled quietly and answered: "I'll walk slowly and I'll make it. I have just learned that the women have no leader to-morrow for the World Day of Prayer. I must stay, or they will not be taught." As I looked into that little woman's eyes, the nurse in me fought with the missionary. Yet, what right had I to keep her from teaching the Word of Life to those who live in darkness? I left her there.

It was almost a week before she returned. "We had a wonderful meeting. Many came and all were responsive to the message." Her lips were blue again with suffering, but they smiled with joy. How many of us could equal her willingness to pay so great a price, because if we did not teach, those who do not know God would not be taught? I took the challenge of her spirit.

Village Mourne in the

By Mrs.

AS I woke to the sound of a big drum booming out a name time after time and to the chilling noise of wailing from farther down the village, my heart sank. This was the one time in a year, one day and night, which we could hope to spend in Yasalakumi, and our meetings the previous evening, after the return of folk from gardens, forest and river, had been spoilt by rain. So we were hoping to crowd everything in, meeting for all the village, meeting for church members and inquirers, inspection of school and personal interviews in the early morning, before moving on to the next village.

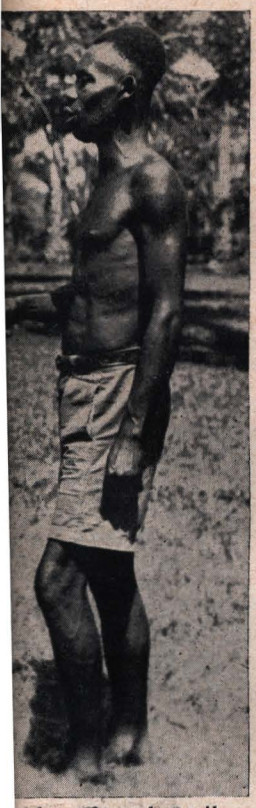
A Congo pygmy talks

But with all the complicated relationships out here, a death in a smallish village such as this would mean that almost the whole village would think it their duty to be there mourning and we would be able to do no work. But my heart sank for another reason, too; a death would certainly mean a pastoral visit from either one or both of us—and what words of comfort and encouragement can one give around the corpse of one who has persistently refused to listen to the Gospel or the call to discipleship? I have never felt it right to frighten folk into the Kingdom by horrifying them with suggestions of what may be happening to the one they are at that moment mourning. However, I must have been lacking in faith in those small hours of the morning, for we found it was a baby which had died. It had been ill for some time but the relations had refused to try "white folks' medicine", and their own had been of no help.

s Find Comfort Gospel

L AUSTEN

THERE was hardly a person to be seen as we walked down the village street, but the house where the death had taken place was packed so tightly with women mourners squatting on the floor round the mother who was holding the corpse and wailing, that I literally could not get in, and had to crouch half in and half out of the small, low doorway. All around the house and in the little compound were the rest of the men and women mourners, all wailing, but not so loudly as the others. They were very good and listened to our suggestion that all but the close relatives should go up to the school-chapel with my husband for a service, while I stayed to talk with the others.



mber of another tribe

And so it turned out that I felt I was really able to comfort the hearts of those sad folk by assuring them that the baby was already with God, and to make an effective appeal to them to consider their own position, and to show them what is our Christian hope of Eternal Life. I also took the opportunity to urge them to take their sick folk to the nearest dispensary and not rely on native medicines, and at the same time my husband had a good meeting with the rest. The teacher in that village is himself a new church member with only about two years of schooling, and can read and write, but no more. The work of the village must be left in his hands for another year with an occasional visit from an African pastor. Perhaps even this death may cause some of the folk to listen to him and support him in the enormous task left in his hands.

The Password

By JEAN BENZIE

WE were on the journey back to Bhiwani from the B.U.N.I. meetings at Patna where it was decided to close the Farrer Hospital. Two of us bundled into an already full bus and I found myself at the end of a seat next to an old woman peering through spectacles. I did not pay much attention to her, my mind being on other things. Presently, there seemed to be music coming from a long distance and the tune was vaguely familiar. I pulled myself together and listened. Yes, it was a bhajan, "*Yisu Masih mera pran bachaya* (Jesus Christ has saved my soul)"—one of the first bhajans I learned on coming to India.

It was coming from the little old lady, who was singing it, in a thin cracked voice, right into my ear. I turned and joined in and we sang it softly together under cover of the clatter and noise of the bus. The old lady did not know me, but seeing someone in Western garb she tried the password. I asked her, "Where did you learn that?" "In the Farrer Hospital." "Oh, were you a patient there?" "Yes, I went for my babies." "How many?" She replied off-handedly: "Three or four." Her daughters-in-law had been patients, too, and now she was on her way to see a grand-daughter who had lost premature twins.

"Do you know our *bhajan bua* (evangelist)?" I asked. "Do you mean the one who takes her stool and goes round amongst the patients, singing to them?" "Yes, I see you know her." "Yes, and she doesn't only sing, she prays with them, too. In both sorrow and joy (*dukh aur sukh*) she talks to them and helps them." "Do you believe what you heard in the hospital?" "Of course, I do."

Was not this an experience to hearten one whose spirits were rather low at the prospect of having to carry out the order to close and pay everyone off? Our little old lady no longer remembered the travail and joy of the arrival of her babies—that was all very long ago—but she would never forget the word she had heard. She had the password. Even if we have to go, we have left them the password. It is in the hearts of the people and its fate is in the hands of God. We believe it will be passed on.

William Holman Bentley
1855-1905

THIS year is celebrated the centenary of the birth of one of the Congo pioneer missionaries. William Holman Bentley was born on 30th October, 1855, at Sudbury in Suffolk, where his father was Baptist minister. It was, however, from the Downs Chapel, Clapton, that he went as a missionary. A shy, studious youth, he made up his mind to be a missionary and planned to go to Central Asia. He carefully mapped out a possible route and began to study the Russian language. He hoped to support himself as a labourer, but was prepared, if need be, to hire himself out as a serf for a term of years. Such was his earnestness and determination.

In January, 1878, however, Thomas Comber visited the Downs Chapel and spoke of his work in Africa, and particularly of the new Congo mission. As a result of a question put to him after the meeting, Bentley resolved to offer his services to the B.M.S. The minister of the church at that time was Rev. T. Vincent Tymms (later principal of Rawdon College), who gave him every encouragement. Dr. Tymms wrote: "When Bentley was before the Candidates' Committee it was quickly seen that he was no ordinary enthusiast, but a man whose zeal could burn in quiet patience for years without being cooled. It was also found that he was a good linguist, and as highly cultured as most of those who pass through our colleges. Thank God, he was accepted without hesitation, and went out with a party led by Thomas Comber in 1879."

TO go to tropical Africa in those days was an adventure indeed. The country was disease-ridden so that many pioneer missionaries died soon after arriving there. The hinterland was unknown, populated by savage tribes. The forests teemed with animal life, much of it most dangerous to man.

One of the major problems confronting Comber, Bentley and the rest was that of finding a way from the coast to Stanley Pool, where the River Congo became navigable. Two years after arriving in Africa, Bentley and Crudgington set out from San Salvador to explore. Their journey through unknown territory was brave and gallant. At one point they were in grave danger. They were attacked by a horde of savage warriors armed with poisoned arrows, hideously painted and rushing towards them with blood-curdling yells. Had they attempted to flee, or shown any other sign of fear they would certainly have been killed. But they stood still, unflinching, and prayed silently to God that they might be spared for further service. No harm was done to them and they were allowed to continue their journey.

The new Teacher Training College at Wathen

Three weeks after leaving San Salvador they succeeded in reaching Stanley Pool, the first travellers ever to do so from the coast. Here they purchased a piece of land to be used as a base for further activities. Later the steamship *Peace* was to be reconstructed here for service on the river and for its famous journeys of exploration up-river, in some of which Bentley was to share with Grenfell.

ONE of Holman Bentley's chief claims to fame is his contributions to the study of African languages and to Bible translation. From his first days on the Congo he set about reducing the speech of the people to writing, and to the study of scientific principles of its grammar. Eventually he was able to write *A Dictionary and Grammar of the Kongo Language*, which is still a standard book of reference. He translated the whole of the New Testament and part of the Old Testament into Ki-Kongo. Had he lived longer he would probably have completed the whole Bible.

Congo workmen walking to the plantation

He placed on record his experiences and observations of the early years in Congo in his famous book, *Pioneering in the Congo*, which was published in 1900. It revealed a wide knowledge of the geology, anthropology, and religion of the region, and was obviously the product of a keen and critical mind. Little wonder that Glasgow University awarded him the honorary degree of Doctor of Divinity.

BUT Holman Bentley was always essentially the Christian missionary pursuing his task in an able and far-seeing way. He it was, more than the other pioneers, who laid the foundations of missionary policy in Congo.

For the last sixteen years of his life his chief work was at Ngombe Lutete, the station there being called Wathen in honour of Sir Charles Wathen, Mayor of Bristol, a staunch supporter of the B.M.S. Here he established schools and trained Africans to be evangelists to their own people. He was most concerned that the Church in Congo should be essentially African. From time to time he made regular visits to the villages in the surrounding district, preaching the gospel, rendering what help he could to the sick, and persuading parents to send their boys to Wathen to school.

During his time at Wathen he saw twelve hundred people baptized and the whole district transformed through the influence of the churches. When we thank God for Emil Disengomoka of Wathen, the first Congolese to become a fully-certificated teacher, and for his brother, Jacques Nzakimwena, recently elected a member of the Executive Committee of the Baptist World Alliance, we must remember the solid and secure foundations laid at Wathen by Holman Bentley.

He died fifty years ago, in December, 1905, the year in which he attended the first Baptist World Alliance Congress in London. He was then only fifty, but he had achieved much for Christ and His Kingdom and his name will be mentioned whenever the story of the Church in Central Africa is told.

At Sudbury, at Downs Chapel, Clapton, and at other places associated with him, there will be this month celebrations in his memory. And away in Congo, where his name is still honoured, the work which he helped to establish will continue.

The chapel in the workmen's village of Kolo

He Who Causes Love to Grow

By Seth B. STEPHENS

ONE of the delegates to the Jubilee Congress of the Baptist World Alliance from Ceylon was the Reverend Cyril Premawardhena. In the Sinhalese language *premaya* means love and *wardhena* means that which causes something to grow. There could thus be no more suitable name for a Christian believer or for a Baptist minister than one that means " He who causes love to grow."

The Reverend Cyril Premawardhena, M.A., B.D., comes from a family with an outstanding evangelical and Christian tradition.

His father when a young man was a fanatical Buddhist and a reckless persecutor of the Christian missions, but he experienced an astonishing conversion which made him as bold a champion of the Gospel as he had once been its daring enemy. After baptism he became first an evangelist and later a minister of the Ceylon Baptist Council; and though he is now past the usual retiring age he is still in active service at the Baptist Church in Kadawata. This father now has two sons in the Baptist ministry, the Reverend Cyril Premawardhena and the Reverend Paul Premawardhena, while his other three sons and five daughters are all loyal and active members of churches wherever they happen to be living in Ceylon.

CYRIL PREMAWARDHENA, the eldest son, was born at Demella, near the town of Kalutara, on the populous coastland of the south-west, where his father was the minister of the Baptist church. He grew up in a home that was extraordinarily rich in Christian grace, for not only was his father entirely devoted to the service of our Lord Jesus Christ, but his mother had been the one chiefly responsible in winning him to His allegiance.

It is not surprising therefore that Cyril should have heard the call to the Christian ministry. As a student he was trained at Carey's College in Serampore, where he was one of an able line of students from Ceylon who obtained the B.D. degree.

On returning to his own country he commenced a pioneer project at Kekirawa, a village remote from Colombo, at an important road junction in the sparsely populated North Central Province. This project was a *Lama Nivasa,* or Children's Home for destitute boys. Among the lads trained there are several now holding posts in Government service.

In 1938 he became the minister of the Matale Baptist Church, an important mission centre, where he served until 1946. His endeavours at Matale were crowned with the glad memory of two young men who volunteered for the Christian ministry during his pastorate. They are the Reverend Daniel Weerasinghe, now minister of the Baptist Church at Belagodapitiya, and the Reverend Paul Premawardhena, Cyril's own brother, now minister of the church at Madampe.

FROM mountain-ringed Matale, Cyril Premawardhena moved southwards to the low-lying village of Udumatta, where a promising mass movement had been taking place. From there he went to Ratnapura, another long-standing centre of missionary evangelism.

In 1949 he became the minister of his present church at Nugegoda, near Colombo, where it was my frequent privilege to preach. The church at Nugegoda is a live, enterprising and warm-hearted fellowship with many young people among its members, all of whom love to be engaged in active and responsible work for the church.

In addition to his pastorate he teaches Christianity and Pali at Wesley College, Colombo, one of the outstanding mission colleges of the island.

Two years ago he went to Colombia University, U.S.A., on a scholarship and studied at the Union Theological Seminary, where he has written a thesis on *The Self in Buddhism.* Buddhism is the age-old religion of Ceylon. For this thesis he has been awarded the degree of Master of Arts.

When the Congress closed on July 22nd he returned to Ceylon to his pastorate and to his wife and infant son, whom he has not seen for two years. All who had the chance to meet him on his visit to this country were impressed by his charming personality and Sinhalese grace. He returns to his own land seeking afresh to give all that he has gained in experience and academic distinction in the service of the church of Jesus Christ. He is the latest example of the high quality of church leaders now at the disposal of the younger churches. It only remains for his talents to be used with vision and wisdom in the land where the greatest need is for those who cause love to grow.

THE GOSPEL STORY MADE THEM GASP

A Congo river scene

Telling the Gospel story to people who have never heard it is becoming a rare experience for missionaries in the Belgian Congo.

When, however, Mr. and Mrs. Alex Matthews, of Lingungu, visited the Mongandu tribe, they found men and women who not only were unaware of Christianity but who had little conception of God.

"The difficulty," writes Mr. Matthews, "was knowing where to start."

But, he fixed a picture of the Crucifixion to a palm tree and began to talk of human sin and God's way of dealing with it.

The people listened avidly and kept their eyes fastened on the picture.

"As the greatest of all manifestations of God's love was explained," says Mr. Matthews, "there was a horrified gasp from the listeners."

Many in the group became inquirers.

GOVERNOR-GENERAL APPEALS FOR SUPPORT FOR BUDDHISTS

At a special ceremony at Kandy last July the Governor-General of Ceylon, in the presence of the Prime Minister and other important leaders referred to the great services rendered to the country by the Buddhist priesthood and spoke of the importance of the Buddhist Jayanti celebrations.

"We are living to-day in times that are of the greatest importance to Buddhism in this land and in other lands. We are now travelling on the high road that leads to the Buddhist Jayanti celebrations which commence next year. In this connection the invaluable assistance of the Priesthood will, no doubt, be available. The Government has already granted a substantial amount of financial assistance. I appeal not only to Buddhists, but to all who live in this land not to lose this opportunity of making a personal contribution in service and in money towards the success of one of the greatest events in the history of this world."

It is against this background that our Baptist churches carry on their work and witness in Ceylon.

INDIA BAPTISMS

The *Monthly News Letter* (of India) reports the following baptisms:

Jamalpal (Bihar) ..	4
Patna	13

NEWS IN BRIEF

AFTER FORTY YEARS

For forty years, missionary work in the non-Christian community of Palwal, Punjab, yielded hardly any result.

Then, five men became inquirers. They and their wives were given teaching.

On Easter Day, the five men and three of the wives were baptized.

Baptized at the same time were five girls from the mission school.

NEW DISPENSARY

The Berhampur Mission Hospital in Orissa has opened a dispensary in a village about ten miles away.

A room was provided by the village people. Weekly sessions are held. They are attended by patients not only from the village but the surrounding district also.

Health teaching is given as well as treatment. Biblewomen attend the sessions and visit patients in their homes.

CONGO WOMAN AT JUBILEE CONGRESS

Among the delegates at the Jubilee Congress of the Baptist World Alliance was one Congolese woman, Mrs. Malutama, who happened to be in Europe visiting her husband, who is taking the same course in Brussels as that taken by our own Mr. Disengomoka. Mr. and Mrs. Malutama come from a church founded by the American Baptist Foreign Mission Society.

OAK PLATES FOR CUTTACK

When Miss Panda returned to Cuttack, after her visit to this country for the Baptist World Congress, she took with her two offertory plates for the church there. These were made of Windsor oak and were a gift of the Windsor Baptist Church.

MISSIONARY HONOURED

Among those recently honoured by the Belgian Government was Mrs. E. H. Morrish, of Wathen, who was awarded the Gold Medal of the Royal Order of the Lion.

Some Notable Baptist Books

OUR own Carey Kingsgate Press has recently published a number of good books of wide interest and great usefulness. Of special interest to readers of the MISSIONARY HERALD is *Baptists Who Made History* (7s. 6d.) and *Great Baptist Women* (6s. 6d.). These companion volumes contain essays on Baptist men and women who made notable contributions in different ways to the work and witness of the Church. Among them are several famous B.M.S. missionaries such as William Carey, Timothy Richard, Holman Bentley, Hannah Marshman, Elizabeth Sale, and Lily de Hailes. Among the contributors are J. B. Middlebrook, H. R. Williamson, A. C. Elder, Nesta Soddy and Edna Staple. The volume on great women concludes with an essay on Eleanor Bowser by the Radio "District Nurse". These, then, are books which all Baptists should read, and will prove most helpful especially to those who have to prepare addresses and lessons.

THE history of the Baptist World Alliance during its first fifty years is briefly and competently told by Dr. F. Townley Lord in *Baptist World Fellowship* (7s. 6d.) The book was primarily produced in connection with the Jubilee Congress, but it will have permanent value as a record of a notable achievement and the beginning of a significant movement.

Truth is Immortal, by Irwin Barnes (8s. 6d.), presents the story of the growth and development of Baptist communities in Europe. It began in 1834 with the baptism of a Hamburg bookseller, J. G. Oncken, and his wife with five other people. Now there is a great international fellowship spread across Europe numbering hundreds of thousands of church members. As the last book on this subject was published some twenty-six years ago, this little book will be an important work of reference.

Fishing boats at San Antonio, Angola

An art lesson out-of-doors at the Patna Girls' School

With Freedom Fired, by Graham W. Hughes (8s. 6d.) is a skilfully-written account of the life and achievements of Robert Robinson of Cambridge, one of the leaders of Protestant Dissent in this country in the eighteenth century, and writer of the hymns: *Come, Thou Fount of Every Blessing* and *Mighty God, While Angels Bless Thee.* It is a most interesting story, and well told.

A LARGER work of considerable importance is *Religious Freedom in Spain*, by J. D. Hughey (15s.). Dr. Hughey, now a professor at the Baptist Theological Seminary, Ruschlikon, spent several years in Spain as a representative of the Southern Convention (U.S.A.). He has made a close study of the subject on which he writes. His book has grown out of a thesis accepted by the Columbia University for the degree of Ph.D. It is, then, a scholarly work, well-documented, which will help British readers to understand the problems and difficulties confronting Protestant minorities in a dominantly Roman Catholic country.

Fellowship in Prayer

Based on the Prayer Calendar

October 2–8.—THE BIRTHDAY OF THE SOCIETY is celebrated on 2nd October. Give thanks to God for all that has been accomplished through it during the last 163 years.

ORISSA.—Pray this week for the work of the hospital at Berhampur and for the evangelistic work at Gopalpur and Russelkonda. Pray, too, for the work in the Kond Hills with its centre in Udayagiri, where also there is the Moorshead Memorial Hospital.

October 9–15.—WEST ORISSA.—Balangir is a centre of vigorous evangelistic and educational work. In the villages surrounding there has lately been a good response to the Gospel. Pray for the evangelists and especially for those who only recently have been won for Christ. Pray, too, for the work at Sambalpur and Angul, and for the Utkal Central Church Council which is responsible for the oversight of the work in the province of Orissa.

October 16–21.—THE LUSHAI HILLS.—Remember the church, pastoral, evangelistic and educational work in the South Lushai Hills and pray for the missionary enterprise of the Lushai Church among neighbouring tribes, such as the Tipperahs and the Chakmas.

October 23–29.—THE CHURCH IN CHINA.—Of the situation in China we know little. There is no doubt that the church there is passing through a time of severe testing. Pray for all the churches in China and their leaders, especially remembering the children of Christian homes, many of whom will be greatly tempted to renounce the Christian faith.

October 30–*November* 5.—CHINA.—Pray for the people of China and those responsible for the government of the country. Pray, too, for those who publish and distribute Christian literature in that country.

GIFT AND SELF-DENIAL WEEK.—Pray that there may be a worthy response to the appeal.

MISSIONARY RECORD

Arrivals

27th July, Rev. W. and Mrs. Foster and child, from Jamaica.
4th August, Rev. H. B. Saunders, from study in Belgium.
8th August, Miss G. E. Lowman, by air from Bolobo.
15th August, Miss R. W. Page, from Léopoldville.
18th August, Miss A. Wilkinson, for Yakusu
19th August, Miss B. Panda, Rev. B. Pradhan, Rev. R. N. Baroi, returning after Baptist World Alliance Congress, and Rev. Y. D. Tiwari.

Departures

10th August, Rev. L. J. and Mrs. Taylor, for Léopoldville.

Marriage

28th July, at Glasgow, Mr. Neil Boyd McVicar to Miss Marjorie Woodyatt, missionaries-designate for Calcutta.

ACKNOWLEDGMENTS

(To 20th August, 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund: Two Friends in Crowborough, £2; Anon., (from German Friends) 10s.; A.B., Anon., £2; An Unexpected Windfall, £200; Anon., Suffolk, £5: Anon., 10s.; A.U.S., £2; Anon., 10s; Anon., 10s.

Medical Fund: Reader, MISSIONARY HERALD (for Dr. Shields' work at San Salvador), 5s.; Anon., £1; "In His Name," 10s.; W.S.R. (for Leper Work), £10; Anon. (for Leper Work), £2 10s.; A reader of your *Herald* (for Work in Angola), £3.

Legacies

THE following Legacies have been gratefully received in recent months:

		£	s.	d.
June	30th. Miss H. Williams	50	0	0
July	4th. Miss S. B. Stephens .. (B.T.L.A. £164 4s. 0d.)	328	8	0
July	11th. Mrs. A. L. Williams (Work in India) (Medical) ..	50	0	0
	12th. Miss Salome Bethell ..	200	0	0
	Victor Watts	100	0	0
	15th. Mrs. Jessie Bateman ..	25	0	0
	18th. Mrs. Ruth Cooper	50	0	0
	20th. Joseph Elliot	80	0	0
	21st. Griffith David Williams (Work in Congo) ..	100	0	0
	22nd. Miss Alice Mabel Blower	100	0	0
Aug.	3rd. Rev. F. W. Rumsby ..	50	0	0
	10th. Miss M. E. Nelson ..	17	0	0
	12th. Miss E. J. Lockhart (Women's Work)	200	0	0
	15th. Joseph Elliott	10	8	9
	Miss E. M. Hodder ..	50	0	0
	19th. Miss S. B. Stephens (B.T.L.A. £2,021 2s. 3d.) ..	4,042	4	5

Cover Picture: The School Market at Wathen, Belgian Congo

Energy

– SO PALATABLE & PLEASANT

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ITS EBB AND FLOW

J. D. HUGHEY, Junr. **15/-** (postage 6d.)

In this fully documented book, the author describes and analyses the official Spanish attitudes and policies towards Protestantism through the years. He demonstrates how the ideal of Catholic unity has led to intolerance and how liberals have struggled for religious liberty. He shows, too, the part played by radicals, who have opposed the Catholic Church without really being interested in freedom for all.

BAPTISTS WHO MADE HISTORY **7/6** (postage 3d.)

GREAT BAPTIST WOMEN **6/6** (postage 3d.)

These two books, edited by A. S. Clement, B.A., B.D., contain biographical sketches, written by Baptists, of notable men and women in our Denomination from the days of Thomas Helwys down to our own time. They are issued in the hope that they will arouse interest in the history of Baptists and their contribution to the whole Church and, indeed, to the civilised world.

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Missionary Herald

NOVEMBER 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

More Missionaries Needed

GIFT and Self-Denial Week now having just concluded, it may be appropriate to consider what is the supreme form of giving—the giving of the whole life to the service of God. The work of a missionary society can only continue so long as there is a constant flow of men and women who volunteer for service overseas. It is a source of great joy that year by year gifted young people apply to the B.M.S. because God has called them to preach the Gospel in other lands.

That, of course, is the first qualification of a missionary—a profound sense of the call of God. How does this call come? To this question no adequate answer can be given. God calls whom He wills, using many instruments and many ways and often revealing Himself in the surprising and unexpected. But most frequently the call is preceded by an awareness of a great need to be met.

The story of the call of Isaiah in the Old Testament is illuminating here. The young Isaiah in the Temple finds himself in the presence of God. When his sins have been forgiven and he has been made fit to remain in God's presence he hears the statement of need: Whom shall I send, and who will go for us? Then he said: "Here am I, send me."

ONE consequence of the decisions made after the review of our overseas work completed last July is a need for more missionaries. In order to carry into effect the policy agreed on, an additional strength of at least fourteen married couples and five single missionaries will be required. Moreover, there is always the need for the replacement of missionaries who retire or resign—about twenty each year. On our fields, then, there is a great need. And one of our tasks is to help young people at home to see and to understand the needs of the Kingdom overseas.

Those whom God calls to special service must, of course, be ready and willing to equip themselves for their task. It is quite true that if God calls He will give the power to fulfil. It, therefore, follows that one fair test of a call is: Are there evidences that the one who claims to be called is developing those gifts which are needed for the proper execution of the task?

For effective work in a foreign land a sound grasp of the language of the people is essential. It is not surprising, then, that one question always asked by the Candidate Board is: "Will this candidate be able to acquire a thorough knowledge of the language of the people among whom he is to work?" The Board is reassured if the candidate has a good knowledge of English grammar and has shown ability to learn a language other than his own.

THEN there is the problem of human relations. Missionaries are often thrown together in small communities in a foreign land in a trying climate. They have to work with colleagues whom they themselves do not choose. Sometimes a highly gifted and competent young missionary will have to serve under a senior whom he thinks slow, old-fashioned and not too able. That senior may not be too delighted with his new overconfident friend! One essential qualification in a missionary, then, is ability to work harmoniously with others; humility, tolerance, and patience are required in abundance.

The situation abroad is all the time changing. But now that the churches are growing in strength and producing their own leaders, the role of the missionary is different from what it was in the pioneering days. Increasingly the task of our missionaries is to train others. So, obviously, there is a need for those whom we send out to be adequately equipped. We need men with good theological training; teachers and doctors with high qualifications; nurses, if possible, of such training and experience as would fit them for sister-tutors' posts in this country. There are other opportunities, too, and any who feel the call to missionary service are advised to write at the earliest possible opportunity to Rev. W. C. Eadie, in the case of men, and to Dr. E. M. Clow, in the case of women, at the Mission House. But those who go forth must be both the humble servants of the churches to whom they are sent and their leaders and teachers and guides.

Needless to say, all missionaries must be dedicated persons with a consuming zeal to proclaim Christ's gospel in word and deed. Only so will they be able to serve effectively and loyally despite the difficulties, disappointments and frustrations which are the common lot of all who serve our Lord in this world.

The young Isaiah was warned that there would be those who would not see or hear or understand, and that his task would be long and arduous. But he volunteered and went and rendered such service to God that his name lives for ever, and millions who never knew him thank God for his witness.

From Hinduism to Christian Faith

By YESU DAS TIWARI

The author, born a high-caste Brahmin, is now a Baptist minister in North India. He is at work on a revision of the Hindi Bible. For a year he was in England, at Regent's Park College, pursuing extra studies to fit himself for this task. This article first appeared in "The Bible in the World" and is reproduced by permission of the British and Foreign Bible Society.

Yesu Das Tiwari

I WAS born in North India in a high-caste Brahmin family. Brahmins are the spiritual teachers of Hindus. My father belonged to the lower middle class of this society. He was not a rich man, but he could give all his sons university education. He was interested in Hindu religious thought. My mother was a devout woman, very punctual in observing fasts and other religious observances. In my school days I was attracted by a militant Hindu sect, the Ariya Samaj. Though I never formally joined this society, I read its literature, including what it had to say against the Bible and Christianity. This was to refute the arguments of a Christian teacher who was very enthusiastic about his religion and used to talk to us about Christianity.

At the age of seventeen, I went to the University and joined a Christian college. For two years I remained either hostile or indifferent to the Christian movement. In my third year a Christian evangelist came to the college and he spoke at three or four meetings. I did not understand what he said, but at the last meeting he invited those who wanted to know more about spiritual matters to give in their names. Out of curiosity I also gave my name.

THUS it was that I came to join a Bible Class along with some other Hindu young men. I was in this class for two years. They used to meet twice a week. Here I learnt for the first time about the life of our Lord as it is recorded in the Synoptic Gospels and I also learnt something about His teaching, especially the Sermon on the Mount, and something about the story of the Acts of the Apostles. This removed many prejudices which I had against Christianity, but when I left St. John's College my position was this: I considered now that Jesus was a good man, a great man, who lived in the past, and because He lived the life of the world is a little bit different, and a little bit better. Jesus Christ, along with Socrates and Buddha and many others, should be respected. With these views I left the college.

Then I joined a neighbouring Hindu college and was studying philosophy there. These were the days of adolescence when so many temptations face a young man. I had high ideals before me—Christ in the Sermon on the Mount and various other teachings had pointed us to an ideal and I wanted to live according to this ideal, but there was another downward trend in me. I wanted to be good, but I was being dragged down by my own evil desires. I tried to be good and I could not be. I could not act according to those ideals.

AT this time I came across a book named *Christ in the Silence*. I read it several times, but first I could not understand it because this book spoke of Christ as the living Lord and Saviour. I did not understand how He could be regarded as the Saviour or as the Lord. Meanwhile this struggle was going on in my heart.

One day the idea occurred to me, "Why not pray in Christ's name? This book spoke of Christ as the Friend of sinners, a Friend to whom

we can go, to whom we can pray. Why not try this way?" I thought. But at once I put away that idea, not knowing how a Brahmin could pray in Christ's name. We were the spiritual teachers of the world: we had our own religion and our own culture. Why should we pray in Christ's name? But then again I remembered how I had worked and striven to achieve spirituality, to achieve good deeds all these years without success. Now I was being offered a new way. Why not try it? So in an experimental attitude I knelt down and prayed, "Oh Lord, if thou art, save me from my own self; help me to live a better life."

At once I felt a change in my life; I felt that my prayer had been answered and from the next day I noticed that those temptations from which I suffered had gone. More than that, I found the living fellowship of Christ as my Master and as my Friend. I came to know Him as One to whom I could go in my troubles and temptations, a strong, loving Person by my side or indeed in my heart, who could be the source of spiritual strength. In this way I came to believe in the Lord.

NOW everything might have gone quietly and I would not have been in trouble if I had not spoken about this experience to others, but after the Gospels come the Acts of the Apostles—man must be a witness. So I began, of course with great hesitation, to talk about my spiritual experience to other people. When my father heard of my faith in Christ he was much disturbed. He and others first tried to argue with me. People from the city visited me and reasoned with me, but I had taken my stand on a personal experience of the Person and teaching of Christ and I asked them what they had to say against His life and teaching. They had no answer.

When they could not prevail upon me by their arguments, they tried other ways. They began to beat me. They even put something in my food which upset my body very much. Then they bribed the staff at the mental asylum in the city and sent me there.

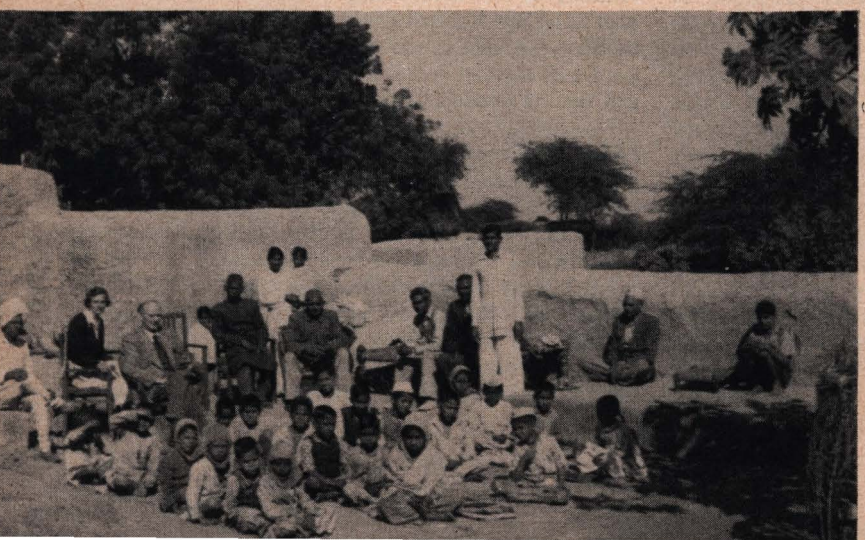
The Christians in the city by now had come to know of these happenings and they met for prayer and decided that they would send the Principal of St. John's College to see me in the mental asylum. Through his kind help and through the magistrate of the district I was set free.

At this point my father and my other relatives and friends changed their tactics: they persuaded me to go to various spiritual and religious teachers, and, last of all, to Mahatma Gandhi's place and meet him. We in India regarded him, and still regard him, as a very great man and, of course, there were other well-known Indians living in the *ashram*, so I gladly agreed to go there. At Gandhi's *ashram* I learnt to live a simple life, a life of service. I also learnt that there were moral and international implications of Christianity.

All these things I was glad to learn; but my mystical experience of Christ as the living Lord, of His transforming friendship, this communion of Christ—these were the central things in my Christian life—it was on these things that I had decided to be a Christian. I can remember now only one thing which Gandhi said: "Now you have become a Christian, be a good Christian."

ABOUT this time I was baptized. After my baptism I was thrown into closer contact with Christian institutional work. At first I came in contact with a young English missionary. He had recently come to India and I had just joined the Christian Church as a convert. We were both enthusiastic about our religion. We prayed and had fellowship together, and we studied the Hindi Bible at this time. Here I first came to see clearly that the Hindi Bible needed retranslation. I got work in a Christian school and the years which followed were full of hard study and teaching. I worked for degrees in Hindi and Sanskrit at first. Later on I went to study theology for three years at the historic college of Serampore, founded by Carey, Marshman and Ward. After completing the course at Serampore, I taught in Christian schools and later in the United Theological Seminary at Bareilly.

Rev. J. B. Middlebrook and Miss D. Styles, with members of the Christian community at Fatepur, near Palwal, North India



HOSPITAL'S NEIGHBOURS TAKE PITY ON PATIENTS' RELATIVES

While the desperately overcrowded mission hospital at G. Udayagiri, Orissa, is waiting for new wards, a rest shed has been provided for the relatives of patients.

It was built largely as a result of people living in the neighbourhood of the hospital taking pity on the relatives.

Many of them travel great distances and they had to cook their food under trees because either there was no other place or they could not afford the small rent which the hospital charged for the accommodation available.

The new building, paid for mostly by subscriptions from local people, has 14 rooms with smokeless fireplaces. It was opened by the district magistrate.

People from the Plains will use the shed which has enabled the hospital authorities to release six rent-free rooms for the Khonds.

Meanwhile, the 60-bed hospital continues its struggle to care for up to 100 in-patients and about 200 out-patients a day.

A grant has been made for a 14-bed isolation block and there are plans for a new women's block. But both projects are slow in materializing.

PIONEER CHRISTIAN DIES THINKING OF LEPERS

One of the first men to be baptized in the Kond Hills, Mr. Poto Pradhan, has died—thinking of the lepers.

His baptism was in 1914 and he remained faithful to the Church to the end of his life.

Ten days after his funeral, one of his last wishes was carried out. His clothes were distributed to lepers.

GIFT and SELF-DENIAL WEEK
Ends Sunday 6th November
HAVE YOU SENT YOUR GIFT?

Boys and girls of the Primary Department, Bhiwani School, India

WOMEN WANT MORE THAN SEWING

A women's school has been started at Bandu, Belgian Congo. When the women asked for classes, the missionaries thought they would merely want instruction in sewing and knitting. But more than 40 women wished to learn to read and 20 others, already able to read, desired to learn writing and arithmetic.

The school was opened with a service on the Women's World Day of Prayer. This led to a weekly prayer meeting.

After the school had been going for a week, Mrs. Marjorie Neal, who had been doing the teaching, had to tell the women she could not instruct so many of them alone in addition to her other work. Two girl teachers were available but, Mrs. Neal explained, they would need wages. The women said they were willing to pay school fees.

Quite a substantial sum was collected. One-tenth of it was given to the Church. A stock of primers and exercise books was bought. The two girl teachers were engaged and a man teacher was hired to give arithmetic lessons. Even then, some money could be put aside for contingencies.

Before the Lingala primers arrived, words and sentences had to be written on cards.

The programme of the school includes Scripture lessons which have begun with Old Testament stories. These are new to many of the women who are thrilled by them.

PROTESTANT MISSIONS IN CONGO

A recent number of *Congo Mission News* gives the following information about the strength of Protestant Missions in Belgian Congo and Ruanda-Urundi:

Mission Stations ..	302
Missionary Corps ..	2,100
Congolese Personnel ..	32,000
Church Members ..	750,000
Inquirers	280,000
Schools	12,150
Scholars	474,500
Hospitals and Dispensaries	169
Patients treated in 1954	1,200,000
Protestant Population approximately ..	2,000,000

Trail of Crumbling Churches and Empty Schools

A TRAIL of crumbling churches. Many church members under discipline for adultery, polygamy, drunkenness or fighting. Church schools which once had many scholars attended now by fewer than half a dozen children. The faithful utterly discouraged.

That is the picture of conditions in parts of the extensive area attached to the B.M.S. station at Ntondo in the Belgian Congo.

In these districts, there are small groups who remain unshaken in their loyalty to the Church. Some of them are even trying to advance. Their steadfastness is nothing less than miraculous. Many of them have not seen a missionary for several years. Their local leaders are either untrained or inadequately trained. They are isolated from Christian influence. Heathenism bears heavily and constantly upon them.

The faithfulness of the few and the unfaithfulness of the many in remote villages are twin challenges to the Ntondo missionaries.

But the work at the station grows ever more exacting. Here are a large school, a hospital and a leper camp. These institutions have to be run by a small band of missionaries who are also responsible for maintaining and extending the Church, for conducting services, for pastoral work, for preaching and evangelism. These missionaries, on top of their labours at the station, have the oversight of 90 villages, each of which has a catechist, and a number of villages in which there are unshepherded Christians. In about 30 of these villages the mission has a rural school.

AS a first step to meeting the challenges of the villages, a survey of the region is being made. It began in the early part of this year. It was not finished until September.

Mr. and Mrs. Arnold Page, who recently arrived at Ntondo, are trying to spend at least half of each month on the survey.

As an example of the situation they are studying, here are some details of the position they found among the Bolia people. These folk live on the shores of Lake Leopold II, a road journey of 180 miles from Ntondo. On the tour, the missionaries were accompanied by the station's only ordained African minister, Pastor Ngando Pierre. So primitive are the villages that the party had to take with them camp beds, a bath, pots, pans, lamps, oil and food. They also took a card index outfit, to make an up-to-date list of the Christian people, and a flannelgraph. They travelled mainly in the station's " landrover ".

The first village to be visited was Mbala. The party had a warm welcome from the Christians. The little chapel was filled for two evening services and many people listened outside.

But it was a different story at the next village, Ibeke, reached after a journey on foot through a swamp. The large church has a leaking thatched roof and crumbling walls. There are 77 names on the church roll, but only 34 people remain in the fellowship. Many of the 34 refused to meet the missionaries. Only five boys attend the school.

At Ngembo, the little chapel is falling down, but a new one is being built. Many church people are under discipline. About 20 children attend the school.

A handful of Christians at Isongo worship in a shed, but a site has been chosen for a small chapel.

The catechist at another village was found to be living in adultery. The church members pleaded with the missionaries to allow him to remain in office. Neither he nor his people understood why the request had to be refused.

A seven-hour canoe journey, partly through a flooded forest, took the party to a village where a white woman had never been seen. The people were friendly, but there is not one Christian among them.

BEFORE the survey of the region is completed, two conclusions emerge:

Firstly, the villages ought to be visited by missionaries more frequently. Yet, the Ntondo station cannot expect any addition to its staff in the near future.

Secondly, the local leaders need much more training. Most of them are not capable of following even a six-month course of study, but efforts will be made to organize more three-day or four-day courses. One or two men from the region are taking pastoral training at Kimpese, but they will become superintendents, and the station will have to rely on its own resources for teaching local workers. The missionaries would like to give men a year's course at the station, but, even if the problems of housing and teaching them could be overcome, a greater difficulty would be finding suitable candidates.

Keeping the Christian Home Festival in Gaya

By P. E. SIDEY

THE Festival, which was spread over a whole week, was introduced by a suitable sermon given by Rev. J. T. Sidey, at the Sunday morning service. On Monday and Tuesday, housewives aimed at cleaning and decorating their homes, as well as doing something towards cleaning up their immediate neighbourhood. The men and youths were asked to clean up the church compound, which was wild with weeds at the end of the rains. Bulbuls and their brothers did more than their share in this and enjoyed the fun of competing for the biggest heaps of weeds. Some tried to make a new start where family prayers had not been regular, and to encourage their friends to do likewise.

Each evening from Wednesday to Saturday, there were special meetings in the church, beginning with a well attended united gathering when the Rev. Monohar Das dealt with " Ideal married life for Christians." On Thursday evening, children met in the church compound for games, when the pastor's leadership was thoroughly appreciated. That night the pastor spoke to the men on " Responsibilities and problems of husbands and fathers." We gathered from stray remarks that successful solutions to all the problems were not forthcoming! On Friday evening the Women's Meeting was largely attended. Miss Emery, of Patna, spoke on " Mary Magdalene, her love and her service." This devotional and practical talk arrested the attention and made a deep impression. Later that evening the youths gathered in the church to hear Mr. Yaqub Masih (home on holiday from college) speak on " Youth's need of Religion—How Jesus Christ answers that need."

AS the week went on, we felt that the Festival was gathering momentum and there was certainly great enthusiasm for the *Julsa* which began early on Saturday evening in the church compound. At least 150 were present and the happy family spirit manifested itself as the young men helped the ladies in making and serving tea and distributing sweets. Nearly every Christian family in Gaya was represented. The pastor was chairman during an interesting programme of songs and items by individual children or family groups which he had been building up during the past weeks.

Then as darkness fell, the family groups made their way into church. The pastor conducted short devotions and then introduced the drama, in Hindi, *Ghar ki Jyoti*. The playwriter had imagined what might have taken place in Simon Peter's home in Capernaum, before and after the healing of his wife's mother. The reverent rendering of the Hindi translation of the hymn, *At even ere the sun was set*, brought to a close an inspiring play and a happy time of fellowship.

NEXT morning friends were in church very early, putting finishing touches to the decorations of leaves, to bowls of zinnias and trailing white creeper and to the gilt-edged mottoes, in Hindi script, *Jesus is the Light of the World*, etc. Young parents brought their bonny baby boy of four months for the pastor to conduct the Dedication Service. The church was crowded with an expectant congregation (not all sitting in family benches as we had hoped, we may succeed better next year!).

We rose for the opening hymn and sang with one accord, *Parmeshwar Prem hai*, the dignified Lutheran hymn, whose volume of praise reached far beyond the church walls. Suitable Bible passages were read by a son, a daughter, an aunt (a nurse, which was fitting), a father, a mother, a grandmother and a grandfather. The small Sunday School children sang a chorus and a hymn, both about shining as lights for Jesus, then we all joined in singing the new Masihi Gharana Bhajan —*Sir hai, Masiha, ai Masihi Gharana*. The railway lads sang a new bhajan and the teachers contributed the Hindi translation of *Holy Father, in Thy mercy*, turning our thoughts to absent family members.

The District Magistrate, Mr. Abraham, had returned from Patna during the night so as to be present. He addressed us from the text, *Except the Lord build the house*, and dealt in a challenging practical way with the qualities God demands, in the building up of a real Christian home. Our special speaker, Rev. M. Das (to whom we owe a big debt for his encouragement from the outset of our plans) made a passionate appeal to parents to link their homes closely with the Church, and to build the family altar in each home.

Hospital is Saving the Mothers

A NEW ward is being added to the hospital at Pimu, Congo, to cope with the ever-growing maternity work. The room now used is quite inadequate.

Women are increasingly willing to leave the village midwives, with their unclean and even evil ways, and attend the hospital.

But they still tend to delay going to the hospital. Often they delay until hope of saving either mother or baby has been given up in a village. Sometimes the baby is dead when the woman reaches the hospital. But the hospital staff has had seemingly miraculous success in saving mothers.

There was a young woman who had had two Cæsarian operations. She decided to have her third baby in her village. But things went badly with her and she again went to the hospital. The baby was already dead and she was only just alive when she arrived. She needed two major operations and the doctor thought she could not possibly survive. Prayers were said while the doctor operated and the patient recovered.

The Pimu station badly needs a teacher to start a girls' boarding school. Girls in the area are far behind the boys in education and much under the influence of heathen parents and grandparents.

It is difficult to get the girls to break with pagan customs and taboos. This can be serious when they are ill and especially when they suffer from such diseases as sleeping sickness and tuberculosis. Some nourishing foods which they should eat are believed to destroy the powers of reproduction or to make them thieves.

In a Congo Hospital

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An Adventure i

By A

THE Square in Princes Town is not a square at all but a triangle, and as you see its low, verandaed shops for the first time you would not be surprised to see a cow-puncher ride up, hitch his pony to a pavement post and feel for his guns as he walked into one of its many rum shops. Actually you would not see any cow-punchers in Princes Town, but you would see Indians in white dhoties, with their ladies in delicately coloured saris, large negro women wearing brightly coloured bandanas, some pale looking Chinese, heavily moustached Portuguese and a few white Trinidadians. This is the town we set singing.

Miss Eva Waggo

There are some churches in Princes Town, but they find work there very hard and it was with their goodwill that we responded to God's call to hold evangelistic meetings there. We borrowed a hall from a local East Indian Society and a loud-speaker from a friendly Hindu couple. The opening meeting of the campaign was carried through against a background of steel-band drums being practised across the road from the hall. We rigged the loud speaker on to the roof of a mission car and paraded the streets advertising our meetings and singing choruses.

ON the day of our fourth meeting we heard a competing loud

PRISONERS AND GUA

When Miss Margaret Tivey and Miss Audrey Weller, of Bolobo, Congo, visited Mushie, they received a request to hold a service in the state prison.

The request was made both by prisoners and soldiers who were guarding them.

The two women missionaries called on the local administrator

ıat Sings

ılism in Trinidad

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speaker announce that a calypso troup would be giving a concert in our hall that night. By a mistake the hall had been rented to them and because we could not meet inside that night we decided to hold our meeting outside. So we held our meeting in the square and saw that God had caused us to lose the hall for one night so that we might win the crowds for the rest of our campaign. The Lord was with us in power throughout these meetings and over thirty people signed decision cards. Not all the meetings passed off quietly; one evening whilst our meeting was in progress I was escorting around the hall a man who was out of his mind through drinking bay rum.

" car that sings "

But we went on singing and we went into the streets singing until the people in the streets were singing with us, and they were calling our mission car : " The car that sings."

And the folk in Princes Town are still singing Gospel choruses at their work; they are singing them at our Sunday evening services now being held every week; and the children are singing them in the Sunday School we have recently opened. Soon we shall be needing our own chapel in Princes Town where the people can sing—not calypsoes—but the songs of Zion sung from hearts that have so recently learned that new song which our Saviour puts into the hearts of all His redeemed.

SK FOR JAIL SERVICE

and he gave permission for either a white missionary or Pastor Nkumubosike, of Mushie, to enter the jail. The pastor, however, was on a visit to the mission station at Ntondo at the time.

So, the missionaries held a service in the prison and paved the way for further services to be held there each week.

Modern Medicine in Belgian Congo

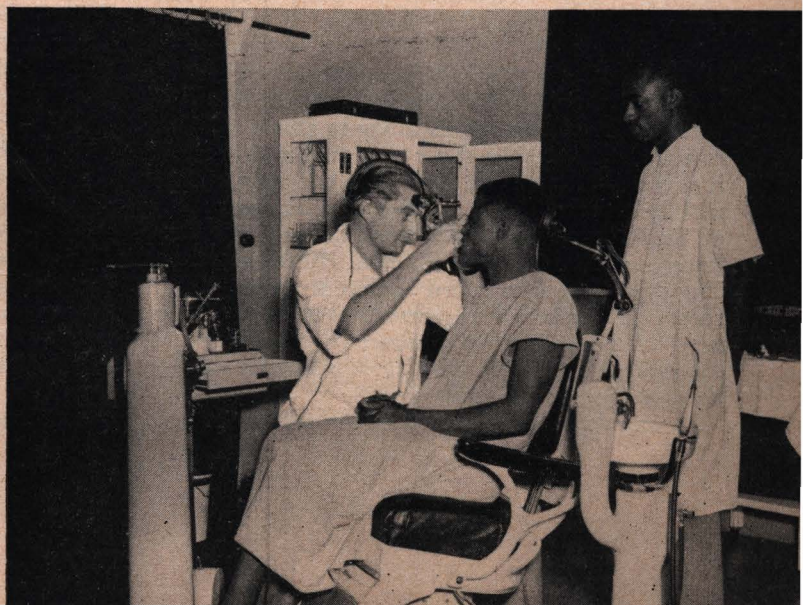
MODERN medicine is one of the greatest blessings that the white man has brought to Africa. The first European doctors came to the Congo in 1879. Ten years later the first hospital was built at Boma. In 1914 the Congo had 81 doctors. To-day there are 650, helped by 7,000 native medical assistants, who are in charge of hundreds of hospitals, dispensaries and maternity wards scattered all over the Congo.

For a population of 12,000,000 there are more than 56,000 hospital beds for natives—the highest number of any territory in Africa. In addition to the hospitals, there are 130 specialized centres, which take care of natives suffering from leprosy, sleeping sickness and T.B. The Catholic missions run 22 hospitals, 115 dispensaries, 10 leper-houses and one T.B. centre. Foreign, mostly Protestant missions, are in charge of 33 medical centres and 54 dispensaries, with a total staff of 41 doctors and about 100 sanitary agents.

Big private philanthropic organizations—such as the Foreami, Fomulac, Cemubac and F.S. Ki—give medical assistance in some well-defined areas. The Congo Red Cross is waging its main fight against venereal diseases and leprosy in the native " cities " of Léopoldville and Matadi.

Young native mothers and babies receive special care. In 1952 there was an average of 110,000 consultations a week or 22 times more than in 1931. More than one Congolese mother out of four now has her baby in hospital. As a result the infantile mortality rate has sharply dropped.

Expert treatment for the eyes



Church Union in Ceylon

By R. C. COWLING

AFTER having been closely involved in the Church Union negotiations in North India, it has been an interesting experience to take part in the concluding stages of the negotiations for a United Church of Ceylon. These negotiations are now complete, and a scheme of Church Union in Ceylon is now in the Press and will soon be placed before the negotiating churches for acceptance or rejection.

In the autumn of 1953 the advisory sub-committee on Church Union appointed by the B.M.S. General Committee met to discuss the latest developments in both North India and Ceylon. Dr. Devadutt and I had the privilege of being present at their meetings. The sub-committee expressed themselves as satisfied that the Ceylon Scheme was, on the whole, a satisfactory one, but regretted that no definite provision was made in the scheme for the re-baptism of those who had been baptized as infants. News of this objection got to the field, and caused strong reactions in both India and Ceylon.

At first the Ceylon Baptist Council declared that they could not continue negotiations unless provision for re-baptism was made. They suggested that Christian initiation should be thought of as in two stages. The first stage should be either infant baptism or dedication, which should be equated. The second stage should be either confirmation or believers' baptism followed by an act of reception into the church. They asked that candidates from Christian families be permitted to take whichever of the second alternatives they wished. In this way a person having been baptized as an infant could have been baptized as a believer. This suggestion, however, was quite unacceptable to the other churches.

A SMALL group of members of other churches, including Dr. D. T. Niles, was appointed to meet the Baptist delegates to try to find a solution to the deadlock. In the course of the discussion it was agreed on both sides that the Baptists are mainly concerned with safeguarding that members of the Church of Lanka shall be professed believers, and not with the actual rite of Baptism. The Baptists seek to guard against any mechanical theory of baptismal regeneration and stress the need of the individual's conscious acceptance of the grace offered through Christ before he can be accepted into full membership.

It was therefore agreed that the section in the Scheme on Baptism should be re-written, emphasizing the facts that neither those dedicated in infancy nor those baptized as infants shall be regarded as full members of the church, that confession of personal faith in Jesus Christ must be a factor in the process of Christian initiation, and regarding believers' baptism as the norm towards which the elements of the services of Christian initiation should point.

The wording eventually agreed upon was as follows:

(1) Baptism is a sign and seal of engrafting into Christ and entrance into the covenant of grace. In Him we receive the new birth, the forgiveness of sins and the gift of the Holy Spirit. Those who are baptized are by this sacrament solemnly admitted into the fellowship of the Church and engaged to be the Lord's.

(2) The grace of Christ conferred in Baptism *is appropriated unto salvation by repentance and faith.*

In sponsored baptism in infancy, the sponsors, whether parents or god-parents, together with the whole congregation, undertake in the name of the Church to bring up the child in the fear and nurture of the Lord; the child himself being baptized into the repenting and believing life of the Church.

In believers' baptism the candidate himself, led by God's grace to repentance and faith, bears witness to these and in the sacrament responds to the action of God. So he enters consciously into the repenting and believing life of the Church in which the event of baptism takes place.

(3) Full Christian initiation is a process which is concluded only when the initiate participates for the first time in Holy Communion. By coming to the Holy Communion the initiate declares his resolve, sustained by his union with Christ to persevere within this realm of life, which is pledged to him from his baptism, and in which the benefits of the divine forgiveness and the powers of the age to come are at work.

(4) Baptism shall be administered with water by immersion or sprinkling in the name of the Father and of the Son and of the Holy Spirit.

(5) A person may receive either sponsored baptism in infancy or believers' baptism. Where parents do not wish their children to receive sponsored baptism they shall bring them to a service of dedication. By such a service the Church recognizes the place of the child within the Christian fellowship and emphasizes the duty of the

parents and of the Church to bring up children so dedicated in the fear and nurture of the Lord.

(6) The full service of Initiation for believers shall include the following elements:—

(i) Declaration of Christ's commission to the Church to baptize.

(ii) *Confession to God by the candidate of his sin.*

(iii) *Witness before the congregation of his belief in Jesus Christ as Lord and Saviour.*

(iv) Assent by the candidate to the Apostles' Creed.

(v) Baptism of the candidate with water in the name of the Father and of the Son and of the Holy Spirit.

(vi) Presentation of the candidate to the Bishop by the Presbyter, the Bishop then laying his hands upon the candidate's head with the prayer that he receives power by the gift of the Holy Spirit.

(vii) *Welcoming of the candidate into the fellowship of the congregation by the Presbyter, who will give him the right hand of fellowship.*

But (vi) and (vii) can also constitute a separate service of confirmation to be held in the case of those who are admitted to communicant membership of the Church after they have received believers' baptism.

(From "Monthly News Letter" of India.)

The Door is Not Closed

A Statement on the Situation in India

By W. C. EADIE

Associate Foreign Secretary

IN view of all the discussion that has recently taken place on the restrictions that have been imposed on the entry of missionaries to INDIA, and on their work there, it is desirable that the actual position should be clearly understood.

The need of the people of India for the Gospel remains the same. Christian leaders in India are saying strongly that they need, and are anxious to have, all the help that can be given in the building up of the Church and in the evangelization of their land. From each of the areas in which we are working, the Baptist Church Unions and Councils have asked that there be no lessening of our contributions in personnel and gifts. Indeed, from each area there have recently come urgent appeals for more missionaries—medicals, teachers and evangelists. The B.M.S., first in the field in the modern missionary movement, has no intention of turning away at this stage from its first field.

WHAT is the position? The Prime Minister of India, Pandit Jawaharlal Nehru, has stated quite clearly that there is no objection to the work of missions as such, that any restrictions that have been imposed have been necessary for political reasons, and he has quoted instances which are considered by the Indian Government to have justified any measures taken. There is no doubt about the strength of anti-missionary propaganda in some quarters, and missionaries from some non-Commonwealth countries have not been getting, as freely as before, the passport visas necessary before entry to India is possible.

Such visas are not necessary in the case of missionaries from Commonwealth countries. The new regulation requires that, before returning to India or going there for the first time, the passports of Commonwealth missionaries should have a "special endorsement" which, we have been assured, will be given automatically, without reference to India, except in the case of anyone who might be wanting to go out to open a new station. No new mission stations can now be opened without the permission of the Government of India, and new missionary societies or unattached missionaries may find it difficult to get leave to begin work.

We do not consider, however, that, with our work based on a live church organization in each area, and operating largely through Indian Christian leadership, we need to be too concerned at this stage. Endorsements of the passports of our new and returning missionaries this autumn have been given without any question whatever. The door is not closed. The need is still very great. We are still wanted and welcome.

Our supporters in the churches can be sure that, on the field and at headquarters, we shall be in close contact with any changes in the situation. If, however, there is one lesson to be learned from all that has recently been said and written, it is that we should realize all the more clearly that "the King's business requireth haste."

Roads—and Roads!

By PHYLLIS M. TUCKETT

WHAT is a road? A piece of asphalt running between hedges? Maybe. A concrete hard surface to speed over? Maybe. The shortest distance between two towns? That may be, too.

Roads in Jamaica are some of these things, and more also. Most of them are like the song, "She'll be coming round the mountain." From Kingston, the capital, radiate three good roads, east, west and north; to the south is the Caribbean Sea.

Eastwards we go when we are going to fly away—the Airport is at the end of a long neck of land this way—or we are going "round the end of the Island." The road is dry and dusty, the river course we drive over is full of dry sand and stones; that is to-day, but in another day the river may be a raging torrent and we go ten miles inland to cross the bridge. There are many coconut trees, with their tufts of leaves so far from the ground, and the bunches of green fruit.

NORTHWARDS the road begins through the residential districts of Kingston, with houses standing in green lawns, and pink and red Bougainvillaea making arches, and then we are on a winding road looking across the river valley to beautiful hills. In and out goes our road, round and round the mountains, until we join the highway that runs along the north coast.

Westwards lies most of the Island, one road through Spanish Town taking us to the north coast again; this runs through a lovely deep river gully, called Bog Walk, which is another place to be by-passed in wet weather. Or we can go straight westwards, part of the way between fields of sugar cane, and there are green valleys with yam vines growing up sticks, the big leaves of the cocoplant (not cocoa, but a vegetable), and bushes where coffee berries are turning brown. The graceful, dainty bamboo tree makes a glorious archway on this road.

And when we reach the coast—oh! the wonderful blue and green sea, the tiny white tops to the racing waves, and the narrow strips of gold and silver sands!

BUT the roads I like best are not these highways, but the bumpy stony paths leading to some country chapel and Mission House. On Saturday afternoons groups of people, on donkeys with panniers piled high either side, or with mule carts, or men and women walking carrying heavy loads on their heads, greet one along these paths. Some of them will be in their places on Sunday in church, the women usually in white dresses and hats, and the children smart in best clothes. These are the congregation we meet in God's House, and share the worship. Perhaps it is a Harvest Service; then the chapel will be decorated with oranges, grapefruit and tangerines tied into bunches by the stems, huge pumpkins, long sugar canes, pawpaws, and all will be the best that can be found in the family field.

A Jamaica road

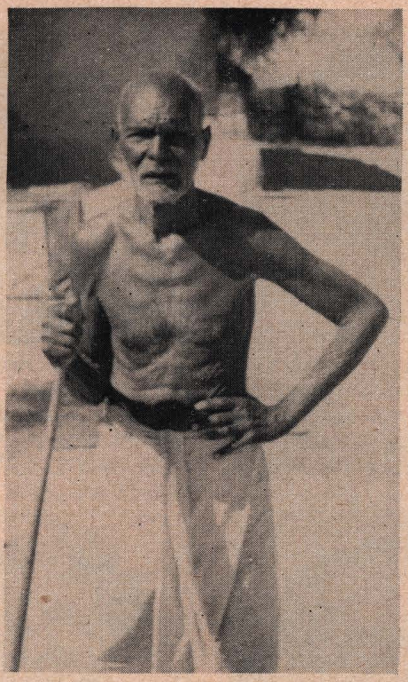
What joy there will be if it is a baptismal service, when all go to the nearest river and the white-clad folks from the Inquirers' Class follow their Lord through the waters. There are wonderful times of blessing for those who wind their way along the little paths to God's House, and He meets with them as they read, "I will lift up my eyes unto the hills from whence cometh my help."

The picture on this page will give some impression of our Jamaica roads. To travel along them may not be easy, even in a sturdy vehicle. But the work of visiting the schools and churches and helping and encouraging the people is well worth while. And after a time the roads are accepted as normal and little thought is given to their character.

LIFE IN AN INDIAN VILLAGE

The majority of the people of India live in villages. In many of them life continues much the same as it has been for centuries. In many others there have been rapid changes owing to the impact of modern industrial civilization. A knowledge of Indian village life is a great aid to the understanding of the problems confronting our missionaries in their work. For a serious study of the subject a recent book by Dr. S. C. Dube can be recommended. It is *Indian Village* (published by Routledge & Kegan Paul, Ltd., at 25s.).

Our attention has also been drawn to a novel written by an Indian woman: *Nectar in a Sieve*, by Kamala Markandaya (Putnam & Co., 12s. 6d.). With great skill and feeling the story is told of an Indian village woman and her family in prosperity and adversity. Much light is thrown on the manners, customs and religion of the ordinary folk and of the effect of the coming into their lives of industries. The reader is made aware of the struggle for existence which is the lot of the peasant in the East and of the poverty and starvation which so easily overtakes even the most industrious workmen after a failure of crops. It is a moving book, and a disturbing one, too, to those who enjoy the comparative comfort and security of life in the West.



An old Christian villager in Orissa

VILLAGE WHICH MISSIONARIES LOVE TO VISIT

Gopalpur is a small fishing village about 90 miles from the mission hospital at G. Udayagiri in Orissa. Missionaries love to visit it.

The fishermen are a hard-working lot. They fish at night, returning to port in the early morning. As soon as they have disposed of their catches, they wash their nets and put them out to dry. However tired they are, they do not neglect these jobs. Their evenings are spent in mending nets and preparing bait. This routine gives the missionaries plenty of ideas for sermons.

Pastor Nilya is conducting a faithful ministry among the Telugu fisher folk. He is a young man and the son of the caretaker of a mission bungalow at G. Udayagiri. When missionaries attend his little church, they are always impressed by the reverence of the services.

Living at Gopalpur is Miss Hodgkinson, a retired B.M.S. missionary, now aged 84.

In spite of her age, she does regular Bible teaching for Pastor Nilya, plays the organ at the English church and gives lessons in the English language.

CHURCH FOR NEW CAPITAL

A church is to be opened at Bhubaneswar, the new capital of Orissa. The scheme was discussed and supported at a recent meeting of the executive of the Utkal Christian Council.

NURSES' HOSTEL ROOF HELD UP BY TREE

Plans and estimates have been prepared for a new hostel to house 36 nurses at the Mission Hospital at Berhampur, Orissa. The staff are now waiting to hear whether the Government can pay for the building either entirely or partly. It will cost about £3,500.

A new hostel is badly needed. The present building collapsed after heavy rain and only temporary repairs were possible.

The roof of the building, which was old when the Mission bought the land in 1900, is supported by a large tree trunk. White ants in the mud walls are doing much damage.

And, on top of all that, the building is too small for the nurses' comfort.

FIVE BAPTISMS AT CHURCH ONCE A PROBLEM CHILD

A remarkable revival of church life has taken place at Bilaikani in the area of the Balangir mission station, Orissa.

For some time, this church had been a "problem child" for the missionaries. Many people had been excluded from fellowship for marriage irregularities. Spiritual life was at a low ebb.

Recently, however, some of the young men showed a new concern and zeal for the Faith. Gradually their influence spread.

As a result, when Mr. Malcolm Brand visited the church for two days, there were fifty baptisms and five weddings.

PRAYER CALENDAR

The new Prayer Calendar is now available. Its picture is a most attractive one of children of our own B.M.S. School at Santi Kutir, East Pakistan. The calendar pad contains suggestions for prayer for every day in the year, arranged in such a way that those who use it during the course of the year are able to pray for all aspects of our work and all our missionaries by name. The price is still 2s. 6d. (by post 3s.). Be sure to order your copy at once from the Bookroom, 93/97, Gloucester Place, London, W.1.

OUR NEW MISSIONARIES

Rev. Roy D. and Mrs. Robinson have gone to Lingungu, Belgian Congo. Mr. Robinson, a member of the church at Aylesbury, was trained at Regent's Park College, Oxford. Mrs. Robinson, a member of the Morningside Church, Edinburgh, is a trained nurse

Mr. and Mrs. Neil B. McVicar have gone to Calcutta. Mr. McVicar, a member of the Cathcart Church, Glasgow, is an accountant. His wife, Marjorie, a trained teacher, is the daughter of Rev. C. and Mrs. Woodyatt, of Jamaica

Rev. Harold B. and Mrs. Saunders have gone to Yakusu. Mr. Saunders was formerly a Methodist minister. His wife is Swiss and has had experience as a deaconess and a teacher in her own country

Miss Mary E. Tatchell (*left*) of the Copnor Church, Portsmouth, is a physiotherapist. She has gone to join the staff at Vellore, India. Miss Ursula Kroll (*right*) of Zurich, has gone to Léopoldville for secretarial work

Rev. Frederick and Mrs. Stainthorpe have gone to Bolobo. Mr. Stainthorpe, a graduate of Durham and London Universities, was trained at Spurgeon's College. He is a member of the Durham Road Church, Gateshead. His wife received her training as a nurse at Hartlepool and is a member of the Bloomsbury Central Church

Miss Betty Bullwinkle (*left*) of the Loughton Church, a trained nurse, has gone to Bhiwani, North India. Miss E. Toseland, of the Carey Church, Kettering, also a trained nurse, has gone to the hospital at Chandraghona, East Pakistan

Fellowship in Prayer

Based on the Prayer Calendar

November 6–12.—CHINA.—This week our prayers are desired for all Christians in China who are cut off, for various reasons, from churches and other communities of believers, and for students in government schools and universities.

November 13–19.—CHINA AND HONG KONG.—Pray for the China Bible House, the Y.M.C.A. and the Y.W.C.A. and other Christian organizations still continuing in China, and for the Christian work in its many aspects carried on at Hong Kong, on China's doorstep. Remember especially the work among refugees from the mainland.

November 20–26.—NORTH INDIA.—Remember the work in Delhi, the capital of India, in all its branches—church, educational and evangelistic. Pray for the Baptist Union of North India, the United Boys' High School, the Gange High School for Girls, the Francis High School and the United Free Church.

November 27–December 3.—NORTH INDIA.—Pray for the work at Palwal remembering especially the hospital and the Christian Girls' Industrial School. Pray too for the work at Baraut which includes activities among women and girls.

MISSIONARY RECORD

Arrivals

6th September, Rev. R. D. and Mrs. Robinson, from study in Belgium.

9th September, Rev. F. and Mrs. Stainthorpe, from study in Belgium; Miss A. M. Weller, from Bolobo, and Miss M. C. Macintyre, from San Salvador.

Departures

27th August, Mrs. R. H. Whitfield and child, for Balangir.

6th September, Miss B. R. Hastings and Miss M. D. Webber, for study in Belgium.

8th September, Rev. I. R. Secrett, for study in Belgium.

16th September, Miss K. M. Lewis, for Palwal.

Births

13th August, at Shillong, to Rev. J. O. and Mrs. Wilde, a son, Christopher.

6th September, at Worthing, to Dr. and Mrs. S. L. Henderson Smith, a daughter, Priscilla.

7th September, at Sandown, to Rev. G. H. and Mrs. Grose, a daughter, Susan Jane.

15th September, at Yakusu, to Dr. and Mrs. M. C. Spencer, a son, Stephen Ralph.

ACKNOWLEDGMENTS

(To 22nd September, 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 10s.; Anon., for work in Congo, 10s.; Anon., £1; Anon., £2 12s. 6d.; Anon., £2; Anon., £2; Anon., £9 18s.; A.U.S., £1; Anon., 10s.; T.R.H.X., In Remembrance, £7; Hampshire Baptist, 10s.

Medical Fund: W.S.R., for leper work, £3.

Translation Fund: Anon., per *Baptist Times*, 10s.

Cover Picture: Goldsborough River, Tobago, West Indies

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Missionary Herald

DECEMBER 1955 • PRICE FOURPENCE

OF THE BAPTIST MISSIONARY SOCIETY

Ceylon Advancing

SHORTLY before his death last summer our veteran missionary, Rev. Howard J. Charter, completed a book about missionary work in Ceylon. This has now been published by the Carey Kingsgate Press under the title *Ceylon Advancing* (6s. od.)

Mr. Charter knew his subject well. He went out to Ceylon fifty years ago and served at different times at Buthgamuwa, Matale, Colombo, Peradeniya, Kekirawa and Kandy, concluding his missionary service as minister of the famous Cinnamon Gardens Church, Colombo, during the last war. He left Ceylon two years before the country received its independence, but he kept up his correspondence with his friends there and was fully conversant with the new situation and the new problems.

Here, then, is a book by an expert who knew the north of the Island and the south, Buddhists and Hindus, Singhalese and Tamils. He had an historical interest, too, and became informed in the work of his predecessors whose names were singularly similar to his own—James Chater and Charles Carter.

BEFORE dealing with the history of the Baptist mission in Ceylon, Mr. Charter describes the country and its people. In area the Island is roughly the size of Scotland. Its population is now about eight millions and growing rapidly. (At the turn of the century it was only four millions.) It is a land of villages with only one really large city—Colombo—which is one of the most important sea-ports in the world (ranking seventh for ocean tonnage). Of the surpassing beauty of the island, Mr. Charter writes:—

The village of Pepolgaddeniya

" To see the dawn from the solitary summit of Adam's Peak, or watch the sunset over the Indian Ocean from Galle Face promenade, Colombo, or a mid-country patna; to wander through avenues of palm-trees or the tree ferns in mountainous parts; to gaze at the variegated jungle dotted over with small lakes; to revel in the fresh green of the paddy fields, the greenest thing in the tropics; to see the coconut palms waving on the shore on a moonlight night; to watch great waves thirty feet high dashing over the breakwater in the south-west monsoon, is to be reminded of

The chapel at Kotikawatte

the words that came spontaneously from a poet's soul:

O Lord, how manifold are Thy works!
In wisdom hast Thou made them all;
The earth is full of Thy riches."

MANY of the political problems are related to the racial divisions. There are about five and a half million Singhalese to one and a half million Tamils, with minorities of Moors, Burghers (of Dutch descent) and Eurasians. Our work has been mainly among the Singhalese. One of the most interesting parts of the book is that which describes the ordinary life of a Singhalese village. The author gives brief sketches of the *pingo* carrier, the Buddhist priest, the *dhobi* (or laundry man), the market women, the craftsman and the mother.

Of special concern to us is the religious situation. There has been in recent years a revival of Buddhism, not unconnected with the national consciousness of a new independent state. The Buddhists are confident and eager to spread their influence. Next year they are celebrating a

festival which the head of the Ceylonese State has described as the greatest event ever in the history of the world! Mr. Charter gives a very fair and able account of the main tenets of Buddhism and describes the religion as actually practised in the country.

At a village Christian school

THIS background knowledge is, of course, essential if one is to understand the story of Christian missions in Ceylon. Baptists have been there since 1812, yet the Baptist community is still small (about 1,600 baptized church members). But much has been accomplished in the providing of the Scriptures in the language of the people, the equipping of Christian leaders, and the establishing of a self-supporting, self-governing Church, which is now in good heart and planning extension work. Mr. Charter describes the work of the mission in chapters on Language and Education, Evangelism, and Women's Work. He gives a whole chapter to the Carey College, Colombo, which was founded as an English School in 1914. Thirty years later it had its first Ceylonese principal (Rev. W. M. P. Jayatunga) and since that time, partly owing to the increased demand for education, has expanded rapidly.

The book tells also of the co-operative work in which the B.M.S. has shared, and describes the functions of the Ceylon Baptist Council which now exercises oversight over the churches.

IN a concluding chapter Mr. Charter sums up the situation today and attempts to forecast the future of missionary work. He says: " Christianity has come to stay, and one cannot think it will ever be stamped out. The Church is stronger today than ever before. Christians have been aroused to greater faithfulness and greater witness. They are not ashamed to call themselves Christians in spite of reduced privileges. Everywhere Christian services are well attended, and subscriptions and contributions are more liberal than previously. Also the increase of church buildings during the past ten years has been quite above the average, a fact which is very encouraging."

And he mentions the great assets of the Christian community: The Bible in the language of the people; the Church, now many generations old; the witness of Christian men and women; and, finally, God Himself.

" Adoniram Judson, the great missionary to Burma, was asked once during the only furlough to his home country (America) that he ever had whether he thought that the prospects were bright for the conversion of the world, and he at once replied: ' As bright, sir, as the promises of God '."

This truly is a book which every Baptist ought to buy and read.

Rev. Cyril and Mrs. Premawardhana. Mr. Premawardhana, who completed his training in America, is one of the promising young leaders of the Baptist community in Ceylon

Congress Delegates tell the Folk at Home

Pastor Samuel Koli

EARLY in September the two African pastors who came as Congo's delegates to the Baptist World Alliance Congress were welcomed back among their own people.

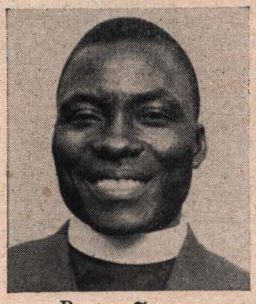
At Pimu, the Rev. Samuel Koli had scarcely arrived to have tea with the Mission Staff before a crowd of the senior men were waiting to see him. In the evening everyone gathered around a camp fire in front of the hospital, and a very large crowd was eager to ask questions about his experiences. They wanted to know if the baptismal and communion services were the same in England, how people here helped the church, and what Missions and the B.M.S. were like in Britain. One thing which puzzled them very much was Pastor Koli's description of the London Underground and its escalators—they just could not get that at all. Questions like these occupied the evening until 11 p.m.

The Sunday morning service began at 9.15 a.m., and was followed by the communion service. As early as 7 o'clock nearly all the seats were occupied, including extra ones which had been put in. In spite of the great crowd there was no fidgeting, and everyone was keenly interested.

At the afternoon service Pastor Koli took for his reading the text: " Lo, I beheld a great multitude of people of all nations, kindreds and tongues who stood before the throne." Describing John's vision from God long ago, he went on to compare his own experiences in the Albert Hall, the many different nationalities he had seen, all one in Christ Jesus. He said that when the Roll Call came, he, as a black man from Africa, was not left to the last but was given the first place, and was most impressed by the love and care he received from all.

The missionaries who were present at these meetings feel that Pastor Koli's visit will do much to strengthen the Church of Christ in Congo; already people are saying, "Ah, now we understand because one of our own people has seen it and tells us it is all true."

FROM Thysville comes news of the welcome given to the Rev. J. Nzakimwena, who spent a night there on his way back to Wathen, thirty-five miles away, and so was able to give a first-hand report of the meetings. He was much impressed by the ancient cathedrals, the Underground, the policemen, automatic machines, trolley-buses and the beautiful parks, such a lot of things to be explained somehow to his untravelled Congo friends.



Pastor Jacques Nzakimwena

Like Pastor Koli, his most wonderful and vivid impression of all was the fellowship of so many different nationalities all offering praise to the one God, the King of Kings. Westminster Chapel and the Albert Hall, crowded with eager worshippers and Billy Graham's address in the Arsenal Stadium were memories indelibly printed on his mind. As it was said of Solomon in all his glory, " the half was never told "; so with Pastor Nzakimwena. He has returned to his own people, his heart full of joy and gratitude for the experience which has been his, but the half can never be told. He has enjoyed the fellowship of Christian homes and shared the enthusiasm of little children and young people at many Sunday School gatherings, and has found for himself that great or small, black or white, there is room for all in the great enfolding love of Christ.

NEW YEAR PRAYER MEETING

The B.M.S. Annual New Year Prayer Meeting will be held on Monday, 2nd January, 1956, in the Kingsgate Baptist Church, Southampton Row (adjoining the Baptist Church House) at 12.30 p.m and will be conducted by the Rev. P. H. Crunden, of Slough.

EVERYBODY IS WELCOME AT THE CAMP FIRE

When missionaries from the Upoto station in the Belgian Congo visit a village in their area, they always hold a camp-fire gathering in the B.M.S. compound after supper.

Everybody is welcome. The chief and elders nearly always attend. The crowd is large and happy.

People in this district are great talkers and the camp-fires are an opportunity for the airing of views on a great variety of subjects.

A feature of the talk is the asking and answering of questions. And the missionaries get an opportunity to say a word in season from time to time.

Music is also popular and sometimes a portable gramophone is used. Records of hymns and of New Testament stories and parables are well liked.

A pupil at Bhiwani school is proud of her handwork

NEW SCHOOL BUILDINGS—AND UNIFORMS TOO

Congo schoolgirls in class

New school buildings have been completed at the Ntondo mission station in Belgian Congo.

They are the pride of everybody at the station. And big efforts are being made to live up to them.

For the opening of the autumn term, all the 200 children had new uniforms.

The girls made their own. The outfit consists of a blue dress with white collar, cuffs and belt and a head scarf.

The boys' uniform consists of a white shirt and khaki shorts.

To give the school a worthy setting, an area measuring 150 yards by 100 yards was cleared of forest trees and thick undergrowth. The ground had to be levelled before it could be laid out with lawns and paths. Flowering shrubs have been planted and in a central courtyard a floral roundabout, depicting a Congo star, surrounds the flagpole.

Most of this work has been done by the boys. They were helped by some nearly-cured lepers, and one morning the church women turned out in force to assist. Workmen were needed only to deal with big and heavy trees.

COPY THE MISSION HOUSE VILLAGERS ARE TOLD

Teacher-evangelists in the Upoto-Pimu area of the Belgian Congo take pride in making their compounds examples to their villages.

For a long time, the mission in this region has had a rule that a compound must be fenced and contain a chapel, the teacher's house, a small house for visiting missionaries and a temporary garage.

There must also be a cultivated garden so that, if the teacher is moved, the man who succeeds him will have food when he arrives.

The buildings are simple, being made of mud and having thatched roofs. The outer walls are whitewashed with borders of redwash at their bases.

In every village, the B.M.S. compound stands out from the other homesteads. Some are amazingly smart.

State officials are now trying to persuade all the villagers to copy the mission houses.

NORTH INDIA FLOODS

As we go to press news is arriving of the damage done to mission property in North India during the great floods of October. Next month an account will appear in this magazine. Extensive damage was also done in parts of Orissa, especially in the Puri district.

The Lushais now have all the Bible

By F. J. RAPER

THE latest item of news from the Lushai Hills is that on June 30th of this year the translation of the Bible into the Lushai language was completed.

It was started by Rev. J. H. Lorrain in the year 1895 when he and Rev. F. W. Savidge had been in the country about two years. Here is Mr. Lorrain's account of it:

Lushai mother and child

"We had picked up a certain amount of the language before actually getting into the country—especially from the books which had been written by two government officials who had been in contact with the people during the punitive expeditions following head hunting raids. It fell to our lot, however, to reduce the language to a system which could be used by the Lushais themselves—for they had no characters of their own, nor any idea how to convey words and thoughts in writing. We used Roman characters such as we use in English, and were able to follow more or less the system known in India as 'Hunterian'. This is practically phonetic—every word being spelt exactly as it is pronounced.

"The Lushais at first would not attempt to learn to read and write their own language. They declared they were 'monkeys' and quite incapable of mastering such a mysterious art. But after a time we persuaded a few young fellows to try, and, to their delight and ours, they proved to be intelligent pupils. They not only learned themselves, but taught others, and before long quite a number had mastered the rudiments and were clamouring for 'something to read'.

"We began the translation of the Scriptures in August 1895 when we had been in the country nearly two years. We commenced with Luke, Acts and John—taking them in that order. These three portions took us two years of continuous hard work, in which we were greatly assisted by Suaka and Thangphunga—the first two Lushais who learned from us the art of reading and writing. We commenced with Luke because we thought it would be the easiest of the three books mentioned above. And we left John until last because we thought it would be the most difficult. In this we were greatly mistaken, for we discovered that all the writings of John—his Gospel, Epistles and his Revelation—have a simplicity and beauty of diction when rendered in the Lushai language which is quite remarkable.

"Luke, Acts and John were published in 1898, by the British and Foreign Bible Society—the first Scripture portions ever printed in the Lushai language. Since then, through the years, the whole of the New Testament followed portion by portion. But it was not until December 1922, (twenty-seven years from the time when the translation of Luke was commenced), that the New Testament was completed and bound in one volume with consecutive paging—the whole thoroughly revised. This revision alone occupied five years of almost constant labour.

"In 1928 the New Testament was followed by the Psalms and Genesis, and in 1932 by Isaiah."

It must be added that throughout all this time Rev. J. H. Lorrain was compiling his grammar of the Lushai language and also the material for his dictionary, which was finally published by the Asiatic Society in 1940.

MR. LORRAIN retired from the mission field in 1932, his colleague, Mr. Savidge, having done so some years previously, and with his going work on the translation of the Bible was suspended. For one thing the new missionaries had not sufficient knowledge of the language nor the experience to enable them to follow on immediately, and it was also necessary at that time to curtail expenditure owing to lack of funds. The Lushai

Here is a specimen of the text of the Lushai Bible:
John 3: 16.

"*Pathianin khawvêl a hmangaih êm êm a, chutichuan a Fapa mal neih chhun a pe a, amah chu tupawh a ring apiang an boral loh va, chatuana nunna an neih zâwk nân.*"

The Lushais call their Bible:
PATHIAN LEHKHABU (God's Book)

translation workers were either pensioned off or given other work to do.

It soon became clear that we were wrong to neglect this vital part of missionary work and, as soon as we felt able to tackle the work, the matter was taken up with the Mission Headquarters in 1936. As a result, in 1937, two men were set apart by the Baptist Mission for Bible translation and the work was begun again in earnest. These two men were Challiana and Chuautera, both of outstanding Christian character and experience. Both had accompanied Mr. Savidge to England on one of his furloughs and have a good knowledge of English. Both have great experience as pastors and teachers in the Bible School. Moreover, they had both had many years of association with the missionaries in translation work, including translation of the Bible.

BUT no sooner had we started than the Bible Society wrote to say that they were contemplating printing a new edition of the Lushai New Testament and gave us an opportunity of revising it if we wished to do so. The Lushai Christians have always been keen readers and students of the Bible, and have not been slow to offer criticisms and suggestions according to their knowledge and their growing understanding of Christian doctrine, etc. We therefore invited all who wished to do so to send in their suggestions for revision of the text of the Lushai New Testament, and an imposing list was prepared covering many sheets of foolscap paper. A Revision Committee of three missionaries and three Lushai men was agreed upon and each was asked to go through the list. It was decided that we should only send forward suggestions upon which all six were agreed.

After many months of work it was finally discovered that the suggestions upon which all six were agreed were very few indeed, and in no case of vital importance. This was a remarkable tribute to the work done by Mr. Lorrain and his helpers in the first place. However, the opportunity was taken to revise the spelling and bring it into line with the rules most recently adopted for the written Lushai language. In this way we were once again able to set the highest standard in every way in the new edition of the Lushai New Testament.

The printing of a new edition of the Scriptures entails a lot of careful work in the reading of the proofs. This work fell to us to do and it had to be done by post. As the post takes several days either way, and as each proof has to be read at least twice, and generally three times, the work was spread over a long period.

UP to this time Bible translation had been done by missionaries of the B.M.S., but now by mutual arrangement the missionaries of the Welsh Mission in the North Lushai Hills began to share in the work. So together we have been able to complete it.

The rate of progress, however, was always dependent on the amount of time the missionaries were able to give to translation work along with their Lushai helpers. Owing to the small number of missionaries and the many and varied calls on our time by a fast growing Church and Christian Community we have never been able to give as much time as we would have liked to Bible translation. The continuity of the work was continually held up by furloughs as well as by the war.

So altogether the work of translating the Lushai Bible has covered a period of sixty years, but now it remains only for the Bible Society to print it for us. This is being done and we look forward to the time when the Lushai people will be able to have their own Bible.

IT must not be thought that our Lushai Christians have no knowledge of the Old Testament. Since the early days the Church was well served with a translation of a book called 'The Story of the Bible', which gave the contents of the Old Testament in simple and readable form and which ran into many editions. That book along with the Lushai New Testament has enabled our people to become real Bible Christians. The systematic teaching in the Sunday Schools made it necessary to come to special terms with the India Sunday School Union because so many of our Sunday School scholars qualify every year for prizes in the annual Scripture examination.

Our Bible School for lay workers has been in existence for eight years and even now sometimes it is necessary to teach from a typed MS of one of the Old Testament books. But at the next Annual Assembly of the Church we shall be able to reply to the yearly question regarding the progress of the translation of the Bible—"It is ready".

In Trinidad the
with great Hope

By SYDNI

IT is nearly ten years since the Society returned to Trinidad, and we are therefore in a good position to assess the present situation and to arrive at some definite conclusions about our future work.

When we arrived in 1946 there were sixteen small churches in the south and one elementary school meeting in Fifth Company Church. Many of these churches were in need of rebuilding and a new school building was necessary. We also found that there were several practices which differed from those held in this country, such, for example, as the dedication of children in the absence of the parents—the godparents standing as sponsors. There were no ordained ministers: our staff consisted of six lay pastors and a number of preachers. The leaders tended to adopt an independent attitude and as our churches are self-governing any authority from outside was held suspect.

The Constitution, dated 1907, was unsuited to modern conditions and it exercised little influence in the churches; few copies were in circulation. Owing to the withdrawal in 1892, the majority had little knowledge of our Society and the people were unaccustomed to having a European missionary residing in their village community. Our churches were located in districts where cocoa had once thrived, but due to a severe drought and witchbroom it had been abandoned; this meant a decline in the economic situation and with the growth of new towns a decline in the membership of our churches.

THERE was however a more hopeful side to this picture. Largely through the initiative of the Rev. J. H. Poole and the support of St. John's Church a Centenary Fund had been raised in 1943 to commemorate the founding of our Baptist Mission. To this Fund the Society contributed £500 and the final figure was about £2,500—a very notable achievement. Its objective was the building of the Lewis Inniss Memorial Church and the repair of church buildings in the south.

On taking up my residence in Fifth Company in 1948 this building scheme was the first to engage my attention and our rebuilding programme has been an outstanding success. Let us glance at the record —1, Fifth Company Baptist School situate on three acres of land; 2, The Lewis Inniss Memorial Church; 3, Rio Claro Church; 4, Sixth Company Church; 5, Fourth Company Church. Behind this is a story of generous giving and devoted service and we remember with gratitude the gift of £1,000 from the Ter-Jubilee Fund for our new school and the sum of £580 given for the completion of Fourth Company. Rio Claro Church is not yet finally completed owing to shortage of funds.

Rev. S. G. I convert at

Sunday school scholars in Trinidad

IN respect to schools we are able to report a new Baptist school at Marac which meets at present in our church building. The Government meets the costs of the teachers' stipends and gives a maintenance grant towards repairs, etc. We have a fine Baptist head teacher here and we hope in time this school will be accommodated in a proper building.

Owing to shortage of funds in the past it has been impossible to establish Baptist schools with the result that Government and other denominational schools have sprung up in what were strong Baptist communities. The generous offer of the Department of Education to provide two-thirds of the cost of new buildings has been seized by several Protestant Denominations and in recent years Hindu and Muslim schools have been built in many areas. Most of the higher education is under Roman Catholic direction, but the

face the Future
and Expectancy

OUPARD

baptizing a erre

Anglican Church is now giving more attention to this side of its work. The question of our educational work is receiving serious thought and attention.

We have at present no candidates for the ministry and this is a matter of deep concern not only to our own denomination but also to the Anglican community. Our present leaders are offered as much training as possible but relatively few avail themselves of the opportunity; many of them lack a good foundation in English grammar. The annual preachers' conference has been an attempt to give our pastors and preachers further help in their preaching.

IN view of these circumstances we have recently been led to appoint Mr. F. Chapman as District Superintendent of nine of our churches—a new development in the work of our Mission. Mr. Chapman acted as Superintendent in the south from 1945-48 and later during my furlough in 1950-51 rendered valuable service. He has a wife and four children and resides in San Fernando and has a car.

His ministry is well received among the churches, and he is the most able of our pastors; he works at a large sugar company as a cashier and is a good accountant. Our Society has kindly supplemented the allowance we were able to pay locally, to make this new arrangement possible. We hope in time to delegate more of our rural work to local leadership. This action is in line with our policy to launch out into new areas, thus enabling the missionary to devote more of his time in this direction. Thus the Rev. C. and Mrs. Nunn, at present acting at Fifth Company, are relieved of this wider responsibility and are able to give some time to the new work started in Princes Town.

This venture was made as a result of Miss Waggott's recommendation that a Baptist church would be welcomed by the number of Baptists living in Princes Town where she herself resided. For the first time in our mission the entire staff of missionaries, consisting of Rev. A. L. and Mrs. Suter, Miss E. Waggott, Rev. C. and Mrs. Nunn and ourselves united as a crusade team. An earlier crusade had been held and the second met with encouraging attendances. Some years ago a Baptist Church met here but was subsequently handed over to the Salvation Army, then later a gas filling station was erected on the site. So in faith and prayer we have launched out for a second time in the history of our Mission believing that if this work is of God it will surely prosper.

IN San Fernando, the industrial capital of the south, a prayer meeting is held in a small home each week. On occasions I have seen as many as twenty people crowded in this little house, some seated on the verandah while others have overflowed into the kitchen. This meeting is led by Mr. Chapman, as many of the people are members of his church at Victoria Village. They live on the outskirts of the town, but being resident in San Fernando find it more convenient to come to a more central place. San Fernando has a population of some 40,000 and may well offer scope for a Baptist Church on the new housing estate.

These conclusions arrived at by our Station Committee have been the result of much deliberation. The visit of the Rev. V. E. W. Hayward, our General Foreign Secretary, has been a great inspiration to us all and we have deeply valued his sound judgment and advice in the many meetings he attended while in Trinidad. So in faith and prayer we face the next ten-year period with great hope and expectancy.

Fifth Company Baptist day school

They Thirst For More

By DOROTHY WELLER

HOW true this is of many of the people of India today. In every branch of her national life there is expansion. One five-year plan is nearing completion, and a second is being drawn up. Growth in industry, railways, education, health services, vast irrigation and hydro-electric schemes, all find a place in these plans.

In 1822 two B.M.S. missionaries, Messrs. Bampton and Pegg, arrived in Orissa. They faced a population in a province known as " the sacred land of the Hindus ", or " the land that takes away the sin of the world "! They stood alone as the only representatives of Christ and His Gospel. Their resources were the prayers and gifts of friends in England, the New Testament translated and printed by William Carey, and their faith, courage and devotion to their Lord and Master. For six years they toiled without any results. Then a Telugu weaver in Berhampore was baptized and then a high-caste Brahmin. These two Indians were the first witnesses for Christ in Orissa, and they stood alone. Today there is a Christian community of many thousands, but still a minority within a vast population.

A GREAT revival of interest in Indian culture, which is only another way of saying a revival of Hindu culture, has arisen since the coming of Independence. Beneath the surface, inarticulate perhaps, but none the less real, is a great spiritual hunger. " Why are you giving up being a Hindu? " asked Mr. Weller of a man one day. " There is no salvation in Hinduism," was the reply. " You have made many sacrifices to gods." " Yes," replied the man, " but they are dead, and Jesus is alive." When questioned further about the gods, the reply given was: " The gods did not die for us." In West Orissa a headman of a village, a caste Hindu, had a New Testament, and when asked if he read it, replied, " Yes, but I am afraid to be seen reading it. I think of Christ in my heart, and I am waiting for the day when there will be no difference in caste, but all will be one in Jesus Christ."

So the " thirsting for more " can be repeated many times in this province of Orissa, with its hundreds of temples, shrines, sacred stones, sacred animals. Again and again I have seen the headless bodies of gods and goddesses, broken images near temples, broken wheels belonging to the chariot of the god Jaganath, called the " Lord of the universe ". The worship of all these is over for another year, the offerings and faded garlands are lying nearby. Next " puja " (worship) day new images will be made. The Christian message for these folk is " Christ the same yesterday, today and for ever ". He never changes.

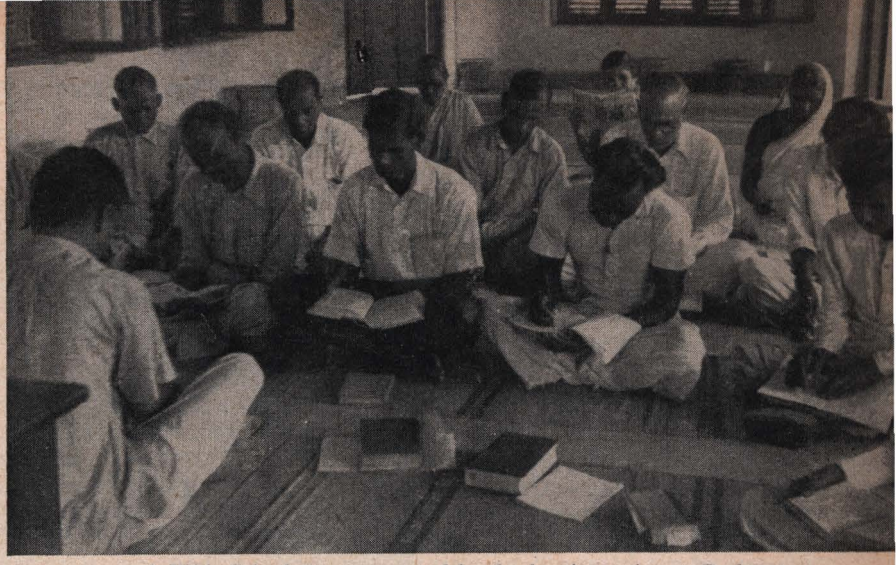
SEVERAL years ago when my husband and I were on tour in a village in a remote part of West Orissa, after a women's meeting held on a small verandah of the house of a Christian weaver, a woman followed me down the street and said, " Is this all you are going to give us? Can't you stay and give us more? We are ignorant; we cannot read or write." We had to move on to another village! The spiritual hunger is felt within and without the Church of Jesus Christ, and His teaching is deeply respected in India. By Christian character of redeemed lives the Christian's message of the Gospel can and will become real, for a great nation, a great democracy, can only be built by men and women of character and integrity. This cannot be done by propaganda, but by the example of full Christian living.

We are seeking to meet this tremendous " thirst for more " in a great drive in adult literacy, setting apart one of our lady missionaries, well equipped for this work. There is a very high percentage of illiteracy in this

Mrs. Weller made welcome by the church at Gudnapoli, West Orissa.

Province. She tours round with her charts, primers, pictures, puppets, holding training schools, distributing and selling literature for literates and semi-literates. The time is urgent, and we want to leave a deposit of Christian literature which can be read, understood and used by the people, thus helping to build up a literate Christian Church.

Many who have sat in darkness have seen a great light, but there are millions yet who do not know the truths of God. There is a little booklet called *Mukti Marga* (Way of Salvation), published by our Orissa Mission Press, the sale of which goes into thousands of copies. It is on sale in the book-room in the wide road at Puri down which the gods are drawn in their chariots, thus often coming into the hands of the caste Hindu. It is being read in the mud and thatched homes of the simple villager.



A Bible School for pastors and lay leaders in session at Berhampur

THIS " thirsting for more " can be seen in the desire for further training. The new Training Class building at Cuttack is indeed fulfilling the dream of many. Not all the students are Christians, some are Hindus, but daily throughout their years of study they come under Christian teaching and influence. Several are the daughters of our Evangelists. One girl came from the community once called the " untouchable " community. Some of the students used to go down to the Leper Home to teach guiding and games to their less fortunate sisters, all of whom are infectious cases. The head-master of our Mission School in Balangir, Bidya Kumar, is now in Cuttack studying for his B.A. at Christ's College, with a view to going on to Serampore for his B.D.

There are plans for Laymen's Schools in the Balangir District. Such courses are being held in the Kond Hills, but we need to give more time and resources to this vital piece of work upon which so much will depend in the future. The National Christian Council of India, Pakistan, Burma and Ceylon have a programme called the " Christian Half Hour " every Wednesday night. It is a programme which aims at giving to India some idea of the activities of the Christian Community and the Church. To our Theological School in Cuttack men with their wives, as well as unmarried men, are coming for training. The service of the rural Church must begin in the home. In the nineteenth Bulletin of the " Christian Home " magazine, this has been written:

> " A growing opportunity for advance and a growing threat confront the Christian family, as well as all families in the India of today.

(*Continued on page 188*)

MISSIONARY RECORD

Arrival

19th September, Rev. G. B. Merricks, from San Salvador.

Departures

1st October, Rev. D. H. and Mrs. Nearn, for Lisbon, en route for Angola.

6th October, Rev. F. and Mrs. Stainthorpe, for Bolobo; Rev. R. D. and Mrs. Robinson, for Lingungu.

12th October, Rev. C. H. Ratnaike, for Colombo, after B.W.A. Congress

14th October, Miss B. M. Boal, for Udayagiri; Mrs. E. L. Wenger and daughter, for Serampore; Miss D. A. Humphreys, for Palwal; Mr. and Mrs. N. B. McVicar, for Calcutta; Miss B. M. Bullwinkle, for Bhiwani; and Miss M. E. Tatchell, for Vellore.

27th October, Rev. H. B. and Mrs. Saunders, for Yakusu.

Births

10th September, at Udayagiri, to Rev. T. I. and Mrs. Bowen, a son, Thomas Idris.

15th October, at San Salvador, to Dr. and Mrs. R. P. Shields, a daughter, Susan.

Death

13th July, in Australia, Miss E. J. Williams (India Mission, 1893-1934).

The Story of the First Beel Convert

This account of the first Christian in the Beel country of East Bengal has reached the Editor recently through one of our missionaries.

GANGULI MOHANT of Mandra was born in 1794. The son of a poor, illiterate peasant, he had a deep longing for the true religion, which was the chief desire of his heart. Though he had no book knowledge, yet he was spiritually wise, and hearing of a secret society called " Worshippers of the Master ", he gave up the worship of many gods for the worship of One, the Unseen, True God and Teacher. He preached this doctrine in many villages round his home and formed a sect called " The True Guru ", or " Teacher ". He had many followers and was known as a man of wonderful and powerful personality. By prayer he cured many sick people and never took anything for himself. Although at times he was carried away by religious excitement and had many superstitious ideas, yet he always bore a good character. He was much distressed at the sorrows and privations the widows had to suffer, and would say there was a time coming when these things would pass away.

IN 1840 when Ganguli was forty-six years of age, he was visiting a small village called Turki, about six hours' steamer journey from Barisal. A B.M.S. missionary was preaching in the bazaar and gave him a book. He and his friends read the book, and were anxious to hear more. But it took them some time to find out who had given the book and where he lived. At last they traced him to Barisal, and Ganguli and some of his friends had an interview with him. Later on Mr. Bareiro went out to the villages and instructed a group of them there.

In 1841 Ganguli went to live at a village close to Barisal and in 1845 he and seven others were baptized by Mr. Bareiro. They all returned to the Beels and began to preach, and one month later twenty-four others were baptized into the Christian faith. Then great persecution set in, but notwithstanding this they continued to preach, and in a year and a half over two hundred people, including thirty women, were baptized.

The difficulty now was how to teach these new converts, and two centres were opened at different ends of the district, where classes might be held. Mr. Bareiro obtained money and permission from the B.M.S. to build a chapel in one of the largest villages, and in 1846 he himself went there to buy land, but no one would sell. The new Christians suffered much persecution. Their houses were broken down, goods stolen, they themselves beaten with sticks, but they continued faithful and the numbers grew.

A primitive barrow drawn by four oxen in use in East Pakistan. The majority of the people here are poor peasant-farmers

THEY THIRST FOR MORE

(*Continued from page 187*)

Times of tremendous social upheavals and change in history have also been times of challenge to established family organizations and values. The rural Church must help the whole family to become a demonstration of Christian living for the whole community."

We, who have received so freely, have the privilege and responsibility to give freely.

CANADIAN BAPTIST LEADS EVANGELISTIC CAMPAIGN

The missionary's car sticks in the mud during a tour of West Orissa

In September an Evangelistic Campaign was held in Waltair, Madras, under the leadership of a Canadian Baptist missionary. A large number of Gospels were sold and were well received by the people. During the first week the meetings were held in the Mission High School, but later a very spacious and well-lit hall was available in the Municipal Stadium.

A series of lectures were given by a Mr. Naismith of the Godavery Delta Mission, and the missionaries hoped that his fluent command of Telugu would draw many Hindus to the meetings. A large Electrical Exhibition was being held in the Stadium grounds at the same time, so many casual visitors to the Exhibition would stroll into the Hall to rest their legs, and so heard some of the messages.

This was a fine opportunity, for many of the non-Christians, especially those who do not understand English, know very little about the real meaning of Christianity, and Mr. Naismith was able to make this clear and to explain the way of salvation to his listeners.

HARD DECISION FACES WOULD-BE TEACHERS

Young men who feel called to the service of the Church in Congo have to make hard sacrifices.

Two typical instances come from Bolobo.

Four young men have left the mission station there recently to be trained at Yalemba as teachers. They had to face a problem which makes any Congo youth pause before deciding to take up work in a church school.

The four are not married, and Government rules forbid them to marry for four years—until they have completed their course.

Rules against marriage may be irksome in Britain, but in Congo they are much more than that. Bachelors are almost unknown in the country, and these four will be regarded by their friends as being unusual, to say the least. They will also be without the ordinary means of support, for working men and poor students rely on their wives to provide food by cultivating land.

Two of the men teachers at Bolobo have asked to be given opportunities of preaching. They believe God is calling them to be preachers rather than teachers, and the missionaries think that both of them eventually will give up school work. If they do, they will leave a comparatively well-paid job for a service which carries no Government subsidy and offers little material reward.

LABOURERS PLEDGE WAGES TO BUY BOOKS

Rev. James Sutton reporting to the Malayan Christian Council on the fruits of his experience writes:

"On our literature tours we found a good demand on the estate and in schools. Recently we had Tamil labourers pledge money from their month's wages in order to buy books shown on the estate where they worked. There has also been some demand in New Villages where Indians are resident. It is in these places that the needs and opportunities are greatest."

AFRICANS LIKE BILLY GRAHAM RECORDS

When Miss Florence Russell recently returned to the mission station at Ntondo, Belgian Congo, from leave in Britain, she took some new gramophone records.

They included records of hymns by the Billy Graham Crusade choir and solos by Beverley Shea.

In both the chapel and the hospital wards, these records are being much used and are greatly enjoyed by the Africans. The solo "Love of God", sung by Shea, is especially popular.

Miss Winifred Hadden has translated this hymn and two others into the local language.

A PAMPHLET TO STUDY

The General Home Secretary, Rev. J. B. Middlebrook, M.A., has written a most interesting and lively pamphlet: *Our Principal Adversaries.* Drawing on his experiences during his tour of South Asia, he shows how the ancient religions of India, Pakistan and Ceylon are today "on their feet and marching". He indicates, too, how Christians should respond to this new challenge. This is an important pamphlet which should cause all interested in missions to think. Copies can be obtained from the Home Department, The Baptist Missionary Society, 93, Gloucester Place, London, W.1, price 6d. each.

Missionaries Become Co-Workers With Congo Leaders

THE day when missionaries had always to take the lead and make all decisions in the Congo Church has gone.

There remains much for missionaries to do and, in fact, the Congo churchpeople would like more missionaries to be sent to them.

But to-day the Church in Congo is producing its own leaders in increasing numbers and the rôle of the missionaries is to be fellow-workers with them.

Now that the work of the B.M.S. has spread to countless Congo villages, many of which can have a visit from a missionary no more than once a year or maybe once every two or three years, great responsibility falls on teacher-evangelists.

They have charge of village schools for which they have to recruit scholars. Some have educated young people to help them in teaching. Others have to manage without assistance. And the provision and maintenance of school buildings are among their tasks.

THE teacher has also to be a pastor. If there are inquirers in his village, he has to instruct them in the Faith. If there are Christians, he has to be their shepherd. This is no easy job in a country where polygamy and other heathen practices prevail. But the teacher has to do his best by preaching, by personal advice and rebukes and especially by example.

Every morning the teacher conducts prayers, and he holds other services according to circumstances.

On top of all this, the teacher usually has to follow some occupation in order to make ends meet. He is not well paid, even by Congo standards, and working for the mission means personal sacrifice.

In many areas, such as that served by the B.M.S. station at Bolobo, there are head teachers for groups of villages.

The head teacher supervises the work of the village teachers and is a link between the mission station and his territory. When a missionary makes a tour, the head teacher generally travels with him.

BIG efforts are being made by the missionaries to improve the training of the village teachers. It is realized that the future of the Church in Congo largely depends on them.

Typical of these efforts is a month's study course organized by the missionaries at the Yakusu station. The course was held in a village and there were both British and Congo tutors.

The Congo tutors gave instruction in writing, arithmetic, hygiene and physical culture. The first two subjects were needed because the teachers who attended the course as pupils were not highly educated, and the standard of teaching demanded in the village schools is slowly becoming higher. The second two subjects were indicative of a growing realization in the Mission that the work of hospitals can be reduced by the promotion of bodily health and that physical conditions are among the concerns of the Church. Similar courses organized by other stations have included instruction in first aid so that the teachers may be able to be of service to their people when illnesses and accidents occur.

The Yakusu missionaries gave the teachers instruction in school methods, preaching and Old Testament knowledge. Congo Christians are now familiar with the New Testament, but many of them are hardly aware of much of the Old Testament.

THERE are two institutions providing higher education for men who will become leaders of the Congo Church.

The B.M.S. combines with the Swedish and American Baptist missions in running a Training Institute at Kimpese. Here the staff numbers 18, including one African. The students, with their wives and children, form a community numbering nearly 1,000.

The three missions consider the training of husband and wife together to be of the utmost importance. It ensures that a wife knows the kind of life expected of church leaders and enables her to help her husband when he becomes a teacher or pastor.

Pastor Koli, of Upoto, and Pastor Nzakimwena, of Wathen, who attended the London Congress of the Baptist World Alliance, were both trained at Kimpese.

At Yalemba, the Ecole Grenfell provides two-year and three-year courses of studies. There is a course in Bible knowledge and a teachers' course. A theological course is being considered, but that is looking rather far ahead.

Fellowship in Prayer

Based on the Prayer Calendar

December 4-10.—NORTH INDIA.—This week the subjects for prayer are the missionaries and Indian workers at Agra and Bhiwani and at Kasauli. In all three towns there is church and evangelistic work. Our prayers are also requested for the Technical Training Institute at Ghaziabad where the B.M.S. co-operates with the American Methodist Episcopal Church.

December 11-17.—NORTH INDIA.—In the province of Bihar the main centres of our activities are at Patna, Dinapur, Monghyr and Gaya. In all places the churches are developing, and there is evangelistic work. At Patna there is also work among students and educational work, especially at the Girls' School. At Gaya there is leper work and evangelism amongst Hindu and Buddhist pilgrims.

December 18-24.—AT CHRISTMAS TIME.—Christmas is a time when we appreciate the comfort of our homes and enjoy the company of our families. As we prepare for Christmas we are asked to remember the children of our missionaries, separated from their parents, and to pray, too, for their guardians and their teachers. Our prayers are requested for all who will celebrate Christmas for the first time as Christians, and for all societies and missionaries engaged in the translation and revision of the Scriptures, the preparation of Christian literature and the removal of illiteracy.

December 25-31.—ANOTHER YEAR ENDS.—The week begins with Christmas Day. We give thanks to God for the coming of our Saviour—the Saviour of the whole world, and pray that the day may come when all men of all nations will pay tribute to Him as King. Let us also give thanks for all that has been accomplished overseas during the year, and especially for the areas into which the Gospel has gone for the first time.

ACKNOWLEDGMENTS

(To 26th October, 1955)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: "Rosemary," £1 10s.; "Thankful" (for work in Bobango area of Belgian Congo), £100; "In the Great Succession" (1935), £2 2s.; Anon., Halifax, 10s.; Anon, 2. 6d.; Anon., 10s.
Angola Evangelical Mission: £2 2s.
Gift and Self-Denial Week: Anon., £2.

Legacies

The following Legacies have been gratefully received in recent months:—

		£	s.	d.
Aug. 22nd	Miss S. B. Stephens (Translation £3 9s. 0d.)	6	18	0
	Miss G. P. B. Pullin ..	75	0	0
25th	Mrs. E. Howell (Medical £442 9s. 7d.) (for work in Congo)	884	19	2
	Miss C. H. Rushbrook ..	161	0	0
	Miss Freda Smith	20	0	0
30th	Mrs. M. J. Westley ..	100	0	0
*31st	Mrs. M. E. Bray (for Outcastes of India)	50	0	0
Sept. 5th	Miss Annie Maria Hill (Medical £50)	100	0	0
13th	Miss S. B. Stephens (Translation £1,060 2s. 9d.) ..	2,120	5	6
15th	Mrs. M. E. Chatters ..	50	0	0
16th	Mrs. Sarah Cleaves ..	50	0	0
	Miss Ethelene Mabel Bridgman	200	0	0
20th	Miss Mary Louisa Wigglesworth	151	14	10
	Miss B. E. Crook	250	0	0
22nd	Sir Edward Wood (Medical £14 5s. 8d.)	28	11	4
27th	W. H. J. H. Lewis	817	19	8
28th	David Matthews	100	0	0
	Miss S. B. Stephens (Translation £1,515 2s. 5d.) ..	3,030	4	11
Oct. 6th	Richard Henry Jones ..	50	0	0
10th	Mrs. Ada Crabtree	100	0	0
11th	Miss Peggy Philp	50	0	0
12th	Mr. J. Harries	2	6	0
13th	Miss A. E. Towers	500	0	0
20th	Miss Ellen Anne Legoe Pearse (Leper Work)	100	0	0
24th	Jesse O. Butterfield	21	16	8
25th	Miss Frances Emily Peters ..	30	0	0

*Also £25 General Fund, Moreton Church, through Liverpool Auxiliary.

Cover Picture: Drummers leading a sacred procession at a Buddhist festival in Ceylon

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